DAYANAND SARASWATI

A CRITICAL REVIEW OF HIS CAREER

A COLLECTION OF ARTICLES
WRITTEN BY SEVERAL DISTINGUISHED MEN

PUBLISHED BY
THE ARYA SAMAJ
CALICUT, MALABAR

First Edition 1924

Dayananda Birth Centenary Edition.

SWAMI DAYANANDA SARASWATI

A CRITICAL REVIEW OF HIS CAREER,
TOGETHER WITH A
SHORT LIFE SKETCH.

Being a collection of articles written by several distinguished men.

PUBLISHED BY THE
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1ST EDITION 2000 COPIES

PRINTED AT THE NORMAN PRINTING BUREAU, CALICUT.
1924

Price 10 annas.

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PREFACE.

The present publication is only a collection of articles written by various prominent gentlemen on the life of Swami Dayananda Saraswati. Though the articles were written for certain occasions, they are the result of deep study and therefore represent a sort of permanent literature on the life of the great Swami. Most of the writers, owing to their learning, patriotism and self-sacrifice, stand in the foremost rank in Indian public life, and include Arya Samajists, non—Arya-samajists, Hindus and non-Hindus.

The life of Swami Dayananda has been a source of great inspiration and guidance to a large number of our countrymen in various spheres of their activities and it is natural that the people desire to know more and more of his life and ideals in all parts of the country. The Arya Samaj movement founded by the Swami stands today as the most powerful and energetic indigenous body among the religious, social, educational and philanthrophic movements of modern India. Its field of active operation today extends from the Himalayas to Cape Comorin and from Bombay to Mandalay. It has crossed the seas and spread its branches in Africa, in Mauritius and Fiji Islands and in far-off British Guiana in America. In short wherever a member of the Arya Samaj has gone he has taken the movement with him and it occupies a prominent place in his activities.

In South India, the attention of the public has been particularly drawn to the Arya Samaj owing to its remarkable services during the last Mopla rebellion. It was a wonder to many, how the Arya Samaj could send half a lac of rupees and some young workers from the other corner of India, strangers to the local language and customs, who organised relief on a large scale and effected reconversion which was thought difficult of accomplishment by people at home.

Dewan Bahadur C. Gopalan Nair thus writes in his "Mopla Rebellion, 1921" pp. 117, 118:—

"Our thanks are mainly due to the Arya Samaj Society for effecting reconversion of forced converts..... .....The work of the Arya Samaj in Malabar was unique: Forcible conversion commenced with the Mysore conquest and during the past hundred years and more it was found impossible to effect reconversion. A few families still exist in Malabar whose ancestors were forcibly converted during the time of Tippu and who on his departure relapsed to Hinduism but still remain as a separate section known as "Chela Nayars," without being permitted to associate with the ordinary Nayars. It was under these circumstances that Arya Samaj society effected reconversion: the converts had given up all hopes and to their great relief the Arya Samaj was prepared to put them back into the Hindu fold. No attempt would ever have been made by the Nambudiri Vaideekans but for the foundation laid by the Arya Samaj."

The Arya Samaj can well be proud of such a record of its work. If it is asked what is the secret of the success and rapid progress of the Samaj? we, reply in the words of Lord Meston—"Arya Samaj has a future before it because it had a life behind it," and it is the life of Dayanand which is shaping and guiding it to final triumph of its ideals. Shree Arvindo Ghosh has paid a great compliment to the Arya Samaj in his article in the following words:—"And it is good that the spirit of the master should leave its trace in his followers, that somewhere in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the men will be forthcoming, the means forthcoming and that work will surely be done." Arya Samaj has justified this praise on several occasions and no less so in the case of the unfortunate forced converts in Malabar.

The Arya Samajes throughout India and outside will be soon celebrating Dayananda birth Centenary in a befitting manner and special editions will be published of his works on this occasion. We too on this side of India offer our humble contribution in the shape of this small book and if its perusal will create a desire in some public spirited minds for a further study of the movement and its founder and to work in the same line, we shall feel amply rewarded.

ARYA SAMAJ
Calicut-Malabar
12—12—1923.

RISHIRAM
Arya Missionary.

DAYANANDA SARASWATI.

A Brief Life Sketch.

BY DR. GOKAL CHAND NARANG, M.A., Ph. D.
LAHORE.

Wise men may praise or censure, wealth may come or go, Death may seize to-day or after centuries, but the firm-minded persons do not swerve a step from the right path. Bhartrihari.

Dayananda Saraswati was born in 1824. Very little is known with certainty about his birth-place. He has himself told the world nothing more about it, than that he was born in Gujerat. One of his biographer Pundit Lekh Ram, who, in 1897, was assassinated by a Mahomedan fanatic and who had been appointed by the Arya Pratinidhi Sabha, Punjab, to collect material for his biography, says that the Swami was born at Morvi, the capital of a very small Native State in Gujerat, situated on the Machhuka river. Amba Shankar, his father, a Brahman of the *Udichya* class, was a rich Zemindar and banker and held some of the Collector's powers in the State. He was a man of a very strong religious turn of mind and possessed a stern and austere character which his illustrious son inherited from him.

and, according to the practice of the family, he began to learn reading and writing under his parents and other members of the family. At eight he was made to pass through the ceremony of *Upnayana* or the wearing of the sacred thread. The sacred *Gayatri* and *Sandhya* were taught to him and the manner of performing the latter was explained. His first regular teacher was his own father, and as he was a follower of the *Yajur Veda* and, therefore, a votary of Siva, he began to teach Mool Shankar the *Rudra* and afterwards the *Yajur Samhita*. Being a staunch Sivite himself he was very anxious to bring up his son in the same creed, and was, therefore, always enjoining upon him the duties and the penance of that sect. Mool Shankar was hardly ten when under the persuasion of his father he began the daily worship of the idol of Siva and began to be initiated into the higher mysteries of the faith.

The Inspiration.

Four years passed away in this way, and Mool Shankar in the meantime learnt the whole of the *Yajur Veda* Samhita by heart, besides some elementary books on Sanskrit Grammar He was in his fourteenth year when the inspiration came which was to make this boy what he became afterwards. The festival of Sivaratri, which is most solemnly observed by all true Sivites, arrived, and Amba Shankar kept fast with all the members of the family. Mool Shankar joined as a matter of course, and all retired to a temple of Siva to keep vigil in honcur of the festival. He had been strictly told that he

should keep awake all the night, otherwise all the merit of the fast and the vigil would be lost. Accordingly, Mool Shankar made up his mind to pass the whole night in reciting *mantras* and singing songs in praise of the god, and keep away sleep by all possible means. The worship of the first quarter of the night was over and all were keeping awake; but as soon as the midnight service was over, many were drowsy, and Mool Shankar's father was the first to fall asleep. Seeing him retired, the priest of the temple with all the worshippers retired to rest, but Mool Shankar, whose mind had been deeply impressed by the injunctions of his father, did not retire but, instead, went to the very doorway of the temple and sat there cross-legged chanting the mantras sacred to Siva. It was the dead of the night, and all were deep in their slumbers but this boy of fourteen. Sleep assailed his eyes but he kept it back by sprinkling cold water upon his face from time to time. He was busy chanting the Vedic *mantras*, and his steady gaze was fixed upon the image of the *lingam* when a number of mice rushed out from the gray walls of the temple and began to run to and fro. Soon they ascended the pedestal and began to commit depredations upon the nuts, raisins and other offerings which had been profusely laid before the image. The mischievous mice ran up and down the image and defiled and desecrated it in every way. Mool Shankar had been witnessing the scene which though having nothing unusual in it, struck his innocent mind so powerfully that he started up in amazement and

began to question his mind whether the image before him was the same Siva as had been described in the Puranas as a mighty god, the ruler of the three worlds before whom all the powers of nature and all the gods of heaven and hell quailed with fear. His mind was upset by such obstinate questionings, till unable to arrive at any conclusion himself, he aroused his father from sleep and put the same question to him. The father was extremely annoyed at the stupid impudence of the boy and tried to satisfy his curiosity by some patch-work answer. The boy was never satisfied and from that day gave up the worship of the temple idols. His father who was a staunch Sivite and of a strict and harsh nature made his life miserable by constant reproof and scolding, but, finding the task of bringing him over, a fruitless one, he left him to his own ways.

The Struggle.

The impression made upon Mool Shankar's mind on the Sivaratri night had been growing stronger every day. He was ever longing to find a solution to the question which had disturbed his peace of mind. While he was yet absorbed in these reflections, his sister fell ill and died rather suddenly. This death gave him a great shock. He had never seen death face to face before, and the sight of his sister's sudden demise impressed upon his boyish mind the transitory character of life and the vanity of all human aspirations. He had hardly recovered from this shock when his uncle, who loved him dearly and who had several times stood up to shield him from

his stern father's wrath, was removed by death. The dejection and despondency of Mool Shankar now knew no bounds. He was, like the great Budha, convinced that the world was but a place of misery and life was but a fleeting shadow. And like that royal sage, this Brahman boy began to burn with the desire of immortality and seeking out the means of procuring it. Believing knowledge to be the key to happiness and immortality, he earnestly entreated his father to send him to Benares for his education. He was now in his twentieth year, and his parents were anxious to get him married, in order to lay a check upon his ascetical tendencies. Amba Shankar, therefore, positively refused to send him to Kashi. Mool Shankar was now at a loss as to what he should do. On the one hand his legitimate desires for obtaining knowledge and solving the problems of life and death were being smothered, while on the other hand the horrors of a married life stared him in the face and threatened to throw cold water upon all his high ambitions and aims. Finding no other alternative, he requested his father to send him to a neighbouring village for education, if he could not send him to Benares. The village being close at hand and the head of the *patashala* being a relation of Amba Shankar's, this desire was acceded to, and Mool Shankar was allowed to go to the village.

He had not been there long when the Pundit found out that Mool Shankar had firmly resolved never to marry, and apprehending that the boy might slip away, he sent him back to his parents. They lost no time in

making arrangements for his marriage and when Mool Shankar saw that now or never was the time for him to escape the thraldom and trammels of a married life, he made up his mind to leave his home.

Renunciation.

Accordingly one summer night when all the members of the family were fast asleep, he left his bed and casting one glance round at the house where he was born and brought up, silently stole away, never, to return again. He did not take rest before he had thrown many miles between his home and himself. After a few days' journey he reached a village named *Sayale* where he met a Brahmacharin who initiated him into his sect and gave him ochre robes to wear and changed his name to Shudha Chaitanya. Some time after he met a band of Bairagis and picked up some of the peculiarities of their denomination. While at Sidhpore, wandering in the fair which is held there every year in the month of Kartik, he met a Bairagi who was an acquaintance of his father's. He recognized Mool Sankar and reproved him strongly for his leaving his home. There was however, no help now and Mool Sankar remained there for some time. The Bairagi had, however, written to his father about the whereabouts of Mool Sankar and the latter was surprised when one day his father attended by four servants appeared in the temple where he had been putting up. Seeing his son in the ochre robes of ascetics, Amba Sankar flew into a rage, tore his ochre robes to pieces, broke his bowl and heaped such shower of curses on him that Mool

Shankara began to tremble, and overwhelmed with awe and terror, fell at the feet of his father. He gave him new clothes and took him to the place where he had halted and put him under the custody of his four servants who by turns kept watch over him. Mool Shankar's eyes knew no sleep and when he saw that his keepers were all asleep, he slipped away. Fearing lest he should again fall into his father's hands he ascended the steeple of a temple and supporting himself there by the branches of a tree kept himself concealed all night long. His father and his men renewed the search, but finding it vain returned home. This was the last parting of Mool Sankar with his father. Finding himself now free, he hastened to Baroda and falling in with some Vedantists there, embraced the doctrines of Vedanta Philosophy.

While at Baroda he learnt that there lived on the banks of the Nerbuda some holy sages well versed in the mysteries of Yoga and well qualified to point out the path of immortality. Mool Shankar who had renounced the world to find out that path, lost no time in seeking out the seats of such saints on the banks of the Nerbuda. Here he found one Chidashrama Swami Sanyasin and requested him to initiate him into the brotherhood of the sanyasins. But finding him quite a young man, the old sage refused to admit him. Mool Shankar had been on the Nerbuda for a year and a half when suddenly there arrived a venerable Sanyasin named Poornananda Saraswati. Mool Shankar entreated him to admit him into the order of the Sanyasins, and at the recommendation of a

learned Mahratta Pandit, Mool Sankar was made a Sanyasin and his name was changed to Swami Dayananda Saraswati which he bore ever afterwards. Mool Shankar was now a Sanyasin at the age of twenty-four and was now known by his new title Swami Dayanand Saraswati. The next eleven years of his life were passed in wandering, pilgrimages, study, practice of Yoga and other austerities. During these years he visited almost all the places of pilgrimage in Upper India. At Dwarka, he learnt and practised Yoga with one Yogananda, afterwards with two eminent Yogis named Jwalananda and Shivananda Giri who met him while he was wandering in the hills of the Abu. Thence he repaired to Hardwar and Badri Narayana One effect of these wanderings was that Swami Dayananda learned hardiness and endurance. He had on several occasions to go without food and without any shelter, and had to pass nights in dreary jungles in the midst of the roar of lions and wild elephants. Once upon a time when returning from Upper India, Swami Dayananda had to pass through a thick forest on the banks of the Nerbuda and he met with a wild boar. The beast charged him, but the Swami kept cool and dauntlessly flourished his long staff in the air. The beast was frightened and ran away. No trace of habitation was to be found of in the forest and it was very late in the night when he arrived near a hut where he could expect some human beings. He, however, did not like to disturb the repose of the inmates at that late hour and climbed a big tree hard by where he passed the whole

night. The last three of these eleven years of asceticism were passed on the banks of the Nerbuda. It was towards the end of 1860 that Swami Dayananda heard of a learned Sanyasin at Mathura and attracted by the fame of his learning and holiness he bent his steps to that sacred city.

With Virajananda

This Sanyasin whose fame had drawn Swami Dayananda from the Nerbudda to Mathura was no other than Swami Virajanand. He was a Punjabi by birth and had lost his eyes at an early age in consequence of a severe attack of small-pox. He was hardly eleven when both his parents died, and this blind boy, an orphan on both sides, was left entirely at the mercy of his brothers. Finding it impossible to put up with the harsh and unbrotherly treatment of his brothers, he had left home while yet a boy and by a persistent love of knowledge and ardent devotion to studies, had become one of the most famous Sanskrit scholars of his day. He had retired to Mathura where he was held in the highest esteem and passed his time in meditation and teaching Vedic works to a small number of pupils who had assembled round him. He was a man of a very harsh and strict temperament and his views were far in advance of the Pandits of his time. He attached no importance to the modern works on Sanskrit Grammar and was bitterly opposed to the Vedic commentaries by modern commentators. As soon as Swami Dayananda approached him, he was asked to name the books he had already read. He named

Saraswata and other such books. "Throw them into the river Jumna," was the reply of the Guru. Dayananda was enjoined never to look up to such modern books as authorities on any subject connected with the study of the Vedas and he began to read the *Mahabhashya* with Swami Virajananda which was purchased for him for Rs. 31 raised by subscription from the admirers of Virajananda.

The connection of Swami Dayananda with Swami Virajananda forms the second epoch in the life of the great reformer, the first being the inspiration on the night of Sivaratri. In fact, reading the memoirs of the reformer's life written by himself, one is led to the conclusion that Dayananda could not have been a Dayananda if Providence had not brought him in contact with the blind sage of Mathura. He might have become even a greater Pandit than he was, might have solved the difficult problems of Grammar and philosophy, might have perhaps even realized the deepest mysteries of Yoga, but he could not have become a worker, a reformer, a veritable Luther in the history of Hinduism in the 19th century. He must have retired to some mountain cave or a forest recess to practise Yoga and austerities, practically lost to the nation and the world. That he stepped into the field of reform, braved the taunts of the scoffers, the hatred and hostility of his opponents, exposed himself to the abuse, the brickbats and stones of those whose bread and butter he jeopardised, all this was due to the inspiring personality of the blind Rishi at Mathura who gave a finishing touch to Swami Dayananda's education.

Dayananda passed three years with Virajananda and during this period he studied Ashtadhyai, Mahabhasya, Vedanta Sutras and some other works. He always served his Guru with the greatest devotion and care, and thought it a great merit to obey him in every respect. Being naturally a harsh man, he several times beat Dayananda, but as he was an old man above eighty, while Dayananda was a strong young man of thirty five, the virtuous pupil always requested his venerable Guru not to beat him with his hand, as it punished the Guru more than the sturdy pupil. The old man often lost self-control and once gave Dayananda such a blow on his hand with a stick that Swami Dayananda carried the mark in life and used to remember the kind offices of his Guru whenever he looked at the scar on his hand.

Three years, however, soon rolled away and the time came for Swami Dayananda to take leave of his Guru. According to the custom, prevalent from the most ancient days when the Gurukula system was in vogue in the country, Swami Virajananda asked Dayananda what he had to give as *Guru dakshina.* Swami Dayananda had hardly a pice with him. He had brought from somewhere a pound of cloves and laying this humble offering at the feet of his venerable Guru, he begged for leave and benediction, with profuse apologies for his poor offering. "Do you think," said the Guru, "I shall require you to pay me, what I know you have not got"? "All that is mine, revered Sir, my very life, is at your service," was the reply of Dayananda. Virajananda was gratified to

hear this reply and said, "So then, make the best use of thy talents, spread light, remove darkness. Take out the people from the sloughs of superstition and ignorance. The Hindus have forgotten what their true religion is. They have set up stocks and stones in place of the one true God and have installed their own composition in place of the Vedas and the works of the rishis. Let it be the one aim and object, the goal and mission of your life. The work is gigantic no doubt, but gird up your loins and the God of the rishis will bless you and your efforts."

Swami Dayananda drank in the life-giving words of the sage and bowed his head in sub-mission, and took a vow that he would devote all his time and energy to the accomplishment of the work which his Guru had imposed upon him. Up to that time, Swami Dayananda had been a wanderer, of a better class no doubt, but still a wanderer. And he could not be expected to be anything else. Disgusted with the miseries of life and fired by a desire to obtain knowledge which would give him happiness and immortality, he had been wandering through the length and breath of the country, without finding anywhere the rest for which he yearned. Virajananda gave him an insight into the true meaning of life and taught him the gospel of action. He gave him something to do and with such an immense work, the work of raising his fellowmen to a higher level, lying before him, he could ill afford to wander in pursuit of a doubtful Holy Grail which promised perfect rest and perfect happiness. He was now

thirty-eight, fully versed in the Vedic lore, grown wise by experience and rendered hardy and self-denying by hardships and self control, and was fully qualified to do the work that now devolved upon him.

As a Missionary

Receiving the final blessing of his Guru, Swami Dayananda bade him farewell and girt up his loins to do the work which had been entrusted to him by his Guru. His views had not yet been quite matured, but they were, nevertheless, far nobler and higer than the beliefs of the ignorant masses whom he found sunk deep in superstition and error. He at once reached Agra and delivered some speeches, which attracted much notice. Thence he travelled over to Gwalior and then to Jaipore, where the Maharaja welcomed him with great reverence and enthusiasm.

In April 1867, a great fair was held at Hardwar in connection with the **Kumbha** festival. More than a million Hindus of all denominations assembled on the the banks of the sacred Ganges. Swami Dayananda repaired to the scene of the fair, and though his long experience had already shown enough of the gross ignorance and superstition of his coreligionists, he had never seen the evils of the Puranic system more fully exhibited in one place than on the sacred Ganges on this occasion. His mind was still more strongly impressed with the gravity of his task and the sanctity and importance of his mission. Throughout the period the fair lasted he was actively preaching day and night, condemned

idol-worship and denounced pilgrimages with such vehemence as raised a storm of opposition against him. And that the storm did not burst upon him with fatal results was entirely due to the fear of the British Government. The Pandas and their victims gnashed their teeth but were quite helpless. After the fair was over, Swami Dayananda made a tour through all the important towns on the banks of the Ganges, preaching his doctrines, holding discussions, and creating a stir and sensation wherever he went. One of the greatest discussions, held by him against the orthodox party was that held at Benares, the stronghold of Hinduism, the Rome of the orthodox Hindu. The discussion was held under the auspices of the Maharaja of Benares, who had invited thirty-five of the leading Pandits of that sacred city, among whom were Swami Vishudhananda, Madhavacharaya, Jai Narayana Tarka Vachaspati and Kailasha Chandra Shiromani. The scene presented by this meeting was no less grand and inspiring than that presented by the Diet of Worms where Luther had been called upon to face the whole strength of RomanCatholicism and demonstrate his doctrine. Swami Dayananda had himself sought out this position, and there he stood alone to face the whole spiritual strength of Hinduism supported by secular power. The subject of the debate was whether the Vedas countenanced idol worship. It would be useless to dilate upon the details of the discussion, but we have it upon the authority of the leading newspapers of the day that Swami Dayananda came out with flying

colours from this single-handed combat with a host of opponents. The *Hindu Patriot* of January 17, 1870, for instance, bears full testimony to the fact, and takes the Maharaja and his Pandits to task for the shameful procedure they adopted to hide their defeat by raising a hue and cry as Dayananda paused to read a paper placed in his hands by one of his adversaries. Nothing daunted, the Swami went on with his work. The Pandits of Kashi issued writs of excommunication against him; but they fared as the writs of the Pope and his agents had fared in the case of Martin Luther. Passing through all the important stations between Kashi and Calcutta, Swami Dayananda reached the metropolis and there met Maharshi Devendra Nath Tagore and Babu Keshub Chandra Sen. He delivered many lectures and held a discussion with the latter, but he did not meet with much success there. The educated classes could not accept his doctrine of the Vedic revelation and the orthodox party could not put up with his reform propaganda.

He had been using Sanskrit as the medium of his speeches up to that time, but thenceforward he adopted Hindi, the *lingua franca* of all Upper India. On his way back from Calcutta he halted at Allahabad, and after delivering many discourses there, reached Bombay. Here he met with greater success and it was here that he established the first Arya Samaj which continues to exist till now though not with very much vigour. Thence he went to Poona where he delivered fifteen lectures and created such an alarm among the orthodox Brahmans

that they instigated the rabble to attack him. His life was saved by the timely intercession of the Police who arrested several malefactors and sent them to the lock-up. Towards the end of 1876, Swami Dayananda left the Deccan to attend the Durbar which was held at Delhi in January, the following year. He utilised this opportunity to lay his doctrine before the educated community assembled at Delhi and called together a meeting of the greatest men of India of that time to devise means for bringing together all heterogeneous elements of the Hindus and Muhammadans of India. The meeting was attended by Munshi Kanahya Lal Alakhdhari of the Punjab, Babus Navin Chandra Roy, Keshava Chandra Sen, Munshi Indramani of Muradabad, Sir Syed Ahmad Khan and Babu Harish Chandra Chintamani. Swami Dayananda earnestly appealed to them to merge all differences and unite together to work out the slavation of the country. But, in spite of his strenous efforts to bring about a union, the end was not achieved, owing to the radical differences in the views of the parties concerned. At the dissolution of the Durbar, Swami Dayananda went to the Punjab at the request of some leading Punjabis After preaching for 20 days at Ludhiana he reached Lahore and, it was here that Swami Dayananda achieved the greatest success that ever crowned his labours in any part of India. The Punjab was already ahead of other parts of the country in matters of reform, and ever since the times of the Sikh Gurus, strict orthodoxy never existed here. The founder of

Sikhism, the great Guru Nanak, and his successors had already preached the worship of one God, had given a death blow to idolatry and denounced the pride of caste and birth in the most uncompromising terms. Their teachings had undoubtedly been forgotten and the Sikhs were being absorbed into the Hindu community, but nevertheless, those great teachers had paved the way for Swami Dayananda and reform. The Swami remained only for about a year in the Punjab, but the result achieved by him here was far more glorious than any achieved in any other province with years of labour. After establishing Samajes in almost every important town in the Punjab, the Swami went back to work in the United Provinces. The ground had been prepared by his first tour, the seed had been sown, and now there cropped up an Arya Samaj in every important centre. From the United Provinces the Swami passed on to Rajputana. An important duty, however, suddenly called him away to Bombay. But, as promised, he soon returned to Odeypore and stayed for seven months with Maharana Sajjan Singh, the then ruler of the State. The Maharana held the Swami in the greatest reverence and used to pass from three to five hours daily in his company. The Swami taught him the fundamental principles of the Six Schools of Philosophy, together with that part of the Manu Smirti which deals with the duties of rulers, and it was at his suggestion that the Devanagari characters were introduced into the State as the official script of the State.

From Odeypore Swami Dayananda proceeded to Shahpore and stayed for some time in the State, teaching the ruling prince and instructing him in the duties of a ruler. While the Swami was at Shahpore the officers of the Maharaja of Jodhpore arrived and waited upon him with the Maharaja's request to grace his dominions with his presence. Accordingly, he set out for Jodhpore and received a magnificent welcome on reaching there. The ruler of the State, Maharaja Jaswant Singh, had then fallen into evil way and had it is said forgotten his dignity and noble descent under the influence of a common woman. Swami Dayananda was welcomed by the Commander-in-Chief and other high dignitaries of the State, but the Maharaja had been under the impression that the Swami, like many others who visited his kingdom, would go to pay his respects to him. He did not know that Dayananda was made of sterner stuff. Many days passed away and neither went to see the other. Swami Dayananda in the meantime continued his *Upadeshas* to the nobles and courtiers of the State. The Maharaja, however, realized at last that the dignity of a true Sanyasin was even greater than that of the head of a large kingdom. He went to pay a visit to the Swami and with the greatest humility offered apologies for his seeming indifference.

The trip of Swami Dayananda to Jodhpore, however, proved fatal to him. He soon learnt that the Maharaja and many of the State functionaries were addicted to the grossest vices to the great prejudice of the State. He

thought the work of reforming them worth the trouble and set about the task. He succeeded in reclaiming all of them, including the Maharaja Sir Pratap Singh, * who was then the Commander-in-Chief of the Jodhpore forces. In fact, the great revolution made in the life of this notable warrior at that time, has been the foundation of his present greatness. Major General Pratap Singh, the idol of the King-Emperor and the English people and now the ruling chief of the Ider State, Regent of Jodhpore, would not have been anything like this but for this timely and providential contact with Swami Dayananda. The veteran chief still gratefully remembers the great services of the Swami and gives a practical proof of his reverence for his memory by lending full support to the institutions that are carrying on the work of the great Swami.

Death.

All this the Swami achieved, but at the cost of his life. The woman referred to above exercised great influence in the State. Seeing her power waning by the indifference of the Maharajah caused by the Swami's teachings her partisans became his bitter enemies, and it is believed that Swami Dayananda was poisoned by his own cook whom the enemy had bribed to commit the heinous crime. He fell ill and his case grew every day worse in spite of all that the Maharaja could do for him. At last finding no relief, Swami started for Abu to the great sorow of the Maharaja and his courtiers. But the poison had done its work. He found no relief even in the cool and bracing climate of Abu and descended to the

* Now deceased.

plains. The officers of the Prince of Rajaputana and several expert physicians were in attendance upon him, but all were helpless. At last he reached Ajmere and here he breathed his last on the 30th of October' 1883, on the night of the Deepawali *when all the Hindus from Kashmir to Cape Comorin were lighting lamps in their house* and all India was ablaze with illuminations in honour of great victory won by Rama over the demon King of Lanka in the days of yore. All Upper India was filled with mourning. Meetings were held in every town to mourn the great loss and to devise measures to perpetuate his memory. Most appreciative obituary notes appeared in the English and the Vernacular Press. Messages of sympathy flashed from England and America. The educated Hindus felt as if they had lost their guide, philosopher, and friend, the prophet who had brought to them the saving message of the Vedic faith.

Dayananda's Work

There is no doubt that Swami Dayananda was pre-eminently a religious reformer, but his activities extended in many directions, and had he even done nothing for religious reform, he must have been accorded a very high place among the literary men of his times. The list of his works is too vast to be given here. His Vedanga Prakasha, a Hindi work on Grammar founded on Panini's system, will ever be a monument of his great learning and grammatical insight. He had founded more than half-a-dozen *pathshalas* and wrote a series of books to be helpful in the study of Sanskrit.

Then he was a social reformer of a very high type. Raja Ram Mohun Roy and other Brahmo leaders had taken their stand upon reason alone and had denounced the evils of caste, enforced widowhood, &c , because they were abhorrent to common sense. But Swami Dayananda took up his stand upon the Vedas and showed that these evils had no sanction in the scriptures, and this was the reason why he met with greater success than had ever crowned the labours of Brahmo workers. He condemned early marriage and pointed out that the Shastras are bitterly opposed to the marriage of boys before the age of twenty-five and of girls below sixteen years. He condemned the haughtiness and the exclusiveness of the Hindus, who, though being daily shorn of numbers, could not condescend to elevate the low castes or reclaim the converts to other religions. Swami Dayananda was in fact the first among the Hindu reformers of modern times who boldly and actively advocated the cause of *Shudhi* and gave practical proof of his moral courage by publicly reclaiming Hindu converts to Islam. Another item of his work as a social reformer was that he strongly condemned the inhuman treatment meted out to Hindu women. He taught, on the authority of the scriptures, that a house where woman is worshipped becomes the abode of gods, and peace and happiness dwell there for ever. A woman, to deserve the worship of the household, he further pointed out, must be educated, and thanks to the teaching of this great master, his followers have realized the significance of his teachings, and have in the Punjab, at any

rate, opened schools for the education of girls in almost every important town of the province.

But whatever the achievements of Swami Dayananda in other directions, his claims as one of the greatest Indians of the nineteenth century are entirely based upon his religious work. In the very first place he was disgusted with the pseudonym Hindu by which the followers of the Vedic religion are even now known. The word Hindu is not to be found in the whole range of Sanskrit literature, and according to Swami Dayananda the name was given to them by the Mahomedans as an expression of contempt. The true name of the nation according to him was Arya, and it was always by this noble epithet that he spoke of the Hindu nation. Then he realized that the cause of the nation being split up into an infinite number of sects and sections was its indifference to the Vedas and the substitution of denominational scriptures in their place. His first ambition, therefore was to restore the Vedas to their right place. He laid down a clear line of demarcation between the Samhitas on the one hand, and the Brahmanas, Upanishads and other sacred books on the other, which also are sometimes erroneously classified as Vedas. He further claimed on the authority of the various scriptures that the Samhitas alone were revealed, and as such, they alone could be accepted as final authority in all matters of faith, morality and philosophy.

This view placed in his hands a powerful weapon for the demolition of all superstructures which had not been based upon the authority of the Samhitas. He denounced

idolatry, because no trace of it was to be found in the Samhitas. He rejected the doctrine of the incarnation of God, because the Vedas, *i. e*, the Samhitas make no mention of Rama or Krishna. He declaimed against the ceremony *Shradha*, because as he thought, the Vedas did not sanction it. The Brahmanas and some of the Upanishads, the Smritis of Manu and other law-givers do enjoin the *Shradha*, but to Swami Dayananda these injunctions were of no value, because they found no parallel in the Vedas. The orthodox Pandits thought it the greatest sin to recite the mantras or verses of the Vedas in the presence of Sudras and women, but Swami Dayanand urged a verse of the Yajurveda in contradiction to this exclusiveness and showed that the Vedas were meant for all mankind, all castes and classes He condemned caste as based upon birth alone and pointed out that a person's caste was to be determined by his or her *Guna Karma* and *Swabava*, qualifications, profession and character. He regarded those verses of Manu as interpolations which say that a Brahman, howsoever ignorant and depraved he may be, deserves adoration. These were some of the important points of his religious programme, and it was to carry out this programme that Swami Dayananda founded the Arya Samaj.

The Arya Samaj

The first Arya Samaj was established in Bombay in 1875, and subsequently Samajes were started almost everywhere in the Punjab and the United Provinces. Soon afterwards Arya Pratinidhi Sabhas were set on foot in

Behar, Bombay and Rajputana. These are assemblies consisting of representatives from the important Samajes of the respective provinces. Whereas each Samaj can independently do the work which concerns itself, all work of general interest is carried on by these Sabhas. The chief work, however, which these societies are doing is the maintenance of a number of preachers who go about disseminating the tenets of the Arya Samaj. And it may not be quite out of place to mention here that the work they are doing was never done in India since the time of the decline of Buddhism. The missionary system was never adopted by the Hindus, even in the time of Sankaracharya whose work was carried on by honorary preachers who had renounced the world and lived as Sannyasins in the various monasteries that sprang up after the dissolution of Buddhism. The methods of the Arya Samaj, so far as preaching is concerned, are adopted from the Christian missionaries, and it is in the Arya missionaries that the soldiers of Christ have met more than their match. It is said of Dr. Forman, the pioneer of Christianity in the Punjab, that he used to advise his assistants always to avoid the missionaries and members of the Arya Samaj. But the work of the Arya Samaj is not confined only to preaching. In fact, had it been so, the Arya Samaj would not have been so popular and so powerful an organisation as it is to-day. It regards itself as part and parcel of the Hindu nation and having always the good of the nation at heart, it spares no pains and no oppoturnity to do all that lies in its power, for the nation. During the disastrous

famines of the last few years of the last century, the Arya Samaj did yeoman's service in rescuing the orphans and waifs of the famine-stricken areas from starvation; and, what it thinks worse, from the clutches of the Christian missionary. Lala Lajput Rai who is a member of the Arya Samaj was the founder of the orphan relief movement of the Samaja, and the Samajes of the Panjab generously helped by the Hindu public of the Province saved thousands of helpless children from the horrors of starvation and conversion. Swami Dayananda had himself founded an orphanage at Ferozepore and to cope with the immense demand about a dozen more orphanages were started in different centres under the auspices of the Arya Samaj and Hindu leaders.

The earthquake of the fourth of April 1905, wrought great havoc in the Kangra valley, and the Arya Samaj people once more girded up their lions to help the victims. They were the first to arrfve on the scene of destruction, not excepting even Government officers. They formed themselves into parties and carried relief of all kinds to the sufferer. His honour the Lieutenant-Governor of the Panjab had highly appreciated their services in excavating the dead bodies, unearthing property buried under the debris, administering medical relief to the injured, erecting huts for the homeless and clearing the water-channels which had become obstructed by the dislodgment of rocks. The leader of the relief party was given the title of Rai Bahadur as Birthday honour. In

recent years Arya samaj has taken a leading part in organising famine relief in Garhwal (U.P.) Behar and Central Province. The latest remarkable work of Arya Samaj has been the readmission of Hindus forcibly converted to Islam during the Mopla rebellion of 1921 and administering relief to the suffering refugees in Malabar.

The work, however, for which the Samaj, in the Panjab at least, is so popular is its educational work. The *Dayananda Anglo-Vedic* College was founded in 1886 to perpetuate the memory of Swami Dayananda. It is a first class College, and the objects it has in view are—

(a) to promote feelings of brotherhood among the various sections of the nation by promoting the study of the vernacular languages ;

(b) to promote the study of ancient Sanskrit literature and civilization :

(c) to regulate the life of students in such a way as to produce active young men of character;

(d) to promote the study of the English language and literature :

(e) to promote the study of Physical Science and further the cause of technical education.

The College has been trying to fulfil these objects for the last thirty-five years. Lala Hans Raj, B. A., served the College as Honorary Principal ever since the foundation of the institution and a number of young men who had been attracted to him are working on a subsis-

tence allowance. Lala Hans Raj has retired after a devoted service of 30 years and the present principal is one of his own pupils, Lala Sain Das M. A. B. Sc. (Cantab) a life member of the College since 19 years. The managing Committee counts among its members some of the leading men of the Province, including the late Mr. Justice Lal Chand of the Panjab Chief Court, and H. H. Major-General, Maharajah Pratap Singh of Idar. Two more Dayanand-Anglo-Vedic Colleges have been started in recent years at Jullundur and Rawalpindi which are progressing very satisfactorily. Both Colleges have honorary principals in the persons of Pandit Meharchand B.A , and Lala Ram Ditta Mall B. A., who have practically devoted their whole lives to the service of the Samaj institutions. Besides these Colleges, Arya Samajes are conducting more than two dozens high schools in the Punjab. The Samajists of the U. P. have also started a college at Cawnpoor like the Dayananda Vedic College of Lahore with Lala Diwan Chand M.A., life member of the Lahore College as its first Principal. In addition to these institutions of the English type, the Arya Samaj has opened a number of Gurukulas where education is given on simpler and ancient lines, the *alumni* preparing for no University Examination. The most notable of these institutions are the Gurukulas at Brindaban (U. P.) and Hardwar. This is in brief the work of the Arya Samaj which is without the slightest doubt the most active organization of the Hindus in Upper India.

A word about its founder once more and I shall have done. His work shows what kind of man Swami Dayananda was, and his character can be described in one word, *viz.*, that he was a man of character. Having achieved perfect self-control by the practice of yoga, he stood always invulnerable to temptations of all kinds. Being a Sanyasin from an early age he never married, and even his bitterest critics who did not hesitate to call him an agent of the Christian missionaries, could not find anything to say against the purity of his life. Though perfectly understanding the laws of *niti* or policy, he never resorted to subterfuge to gain his object, nor stooped to flatter to obtain any one's favour. He regarded himself an instrument of God, and having once devoted his life to His service, he placed his reliance on none but the Lord. Though not false to the ties of friendship nor ungrateful for favours received, he never concealed truth either to please his friends or to gratify those who had done him favours. While at Lahore, he criticised Islam and while lecturing in the bungalow of a Muhammadan Zemindar denounced idolatry in the garden of a Hindu, preached transmigration of souls in the Mandir of the Brahmos. His boldness was only the result of his stern determination and deep-rooted consciousness of the sacredness of his mission. This sublime consciousness, this realization of his exalted position as an instrument of God, gave him the power to face whole armies of opponents, critics and revilers. It gave him power to rebuke kings for the evils he found in them. While

entering the palace of the Maharaja of Jodhpore one day, he saw the palanquin of the favourite courtesan being just removed at his approach. "What can you expect but dogs to be the issue of such unions?" he angrily said to the Maharaja, who hung down his head with shame and solemnly promised never to degrade himself again. While at Odeypore the Maharaja one day told him that *Eklinga* was the patron god of the State, and, *jagirs* worth hundreds of thousands were attached to the temples of the god, and that he would be glad if the Swami gave up denouncing idolatry and became the chief pontiff of the temples the Swami rebuked the Maharaja and asked him if this was the opinion he had formed of him. The Maharaja humbly begged his pardon and expressed the greatest regret for what he had said. In the same way, while he was in the Punjab a representative of the Cashmere State told him that the Maharaja would be highly pleased if he gave up preaching against idolatry. "Shall I please the Maharaja of Cashmere or God whose servant I am?" was the ready retort of the Swami.

With all this boldness and fearlessness which sometimes verged on harshness, he was extremely humble and charitable. He was once present at a meeting of the Lahore Arya Samaj when the office bearers were being elected. A proposal was made that the Swami should be chosen as the patron of the Samaj. He strongly declined on the ground that the would smelt of *gurudom* of which he was a deadly enemy. Another proposal was made to connect him with the Lahore Samaj as the

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Parama Sahayaka or chief helper. "What will you call God if you call me by this name?" was the silencing answer of the Swami. Patriotism is said to be a Western virtue just entering into India with Western education. But Swami Dayananda, quite ignorant of English and quite destitute of the means to receive Western light directly, was yet a patriot of the very highest type. His patriotism did not consist in criticising Government measures and glibly discussing politics, but in the fact that he devoted his life to the moral and social. no less than the religious amelioration of his countrymen without which all politics is bosh and all cry for superior rights and pivileges an unmeaning babble. He loved the people of India with all the fervour of Mazzinni and Wallace. If the latter once broke the sword of a friend who had drawn it to defend the patriot from his own foolish countrymen, saying "This be the fate of the sword which a Scotch raises against a Scotch," Swami Dayanand did no less. While at Anupshahr, (in U. P.) a Brahmin administered him poison with betel-leaf. As soon, however, as the Swami swallowed the betel-leaf he discovered the poison and quietly retired to a private place and vomited the whole thing. The secret, however, oozed out and the Muhammadan Tahsildar of the place Mr. Syed Muhammad who was a great admirer of the Swami put the culprit in the lock-up. When he next came to see the Swami and proudly told him what he had done, the Swami was displeased and made a remark which was characteristic

of the great man. "I have come," said he, "not to put my countrymen in the jail, but to release them from imprisonment."

Such was the man who founded the Arya Samaj, denounced priestcraft and idolatry and preached the pure religion of the Vedas. He rescued the orphans, saved the widows and toiled all his life for the welfare of his people and gave his life as a soldier fighting for the cause of truth and purity. God has already blessed his work. His memory is cherished with the greatest affection and reverence by thousands whom he brought back from the path of ignorance and sin. If there are still any who hate his name, God will forgive them, for they know not what they do. May he give them understanding to know him better who lived, toiled and died for them.

GOKAL CHAND.

Swami Dayananda Saraswati.

THERE IS A LAW IN THE PHYSICAL WORLD, THAT when the action of any of the elements is, in any place, more than usually vigorous, it is always followed by a reaction corresponding to it in volume and intensity. A violent cyclone or thunder-storm, or any other serious conflict of the elements, is, for example, generally always succeeded by a downpour of rain, which, in its terrible character, almost equals the fury of the former. A similar law is found to hold good in the case of the moral world also. Here, too, when any race or community of men reaches a very low level of moral depravity or degradation, and when the cup of their iniquity and immorality is full to the brim, a re-action in the opposite direction usually takes place. This re-action is uniformly heralded and ushered in by a member of that community, who appears, to all intents and purposes, to be specially born with that particular object. He is not only greatly in advance of the other people, both in intellect and morals, but he is specially amply equipped with all those requirements which are so badly needed to wage a successful war against the unrighteousness and moral turpitude of his contemporaries. Being a genius and a genuine seer, he anticipates and sees things which are not only as yet sealed secrets to the others but upon which they look

in the light of extraordinary surprises when revealed to them. His eagle-eye penetrates into mysteries which are as yet entirely foreign even to their wildest and remotest dreams, while his winged imagination soars into heights, where, he thinks, he hears the harmony of the spheres. The second sight, with which he is so richly endowed by nature, enables him to grasp, with a perspicacity and precision of which the others can form no idea, problems which lie as much above the highest range of their comprehension as the heaven lies above the earth. His hatred of all that is unholy and immoral is so strong and so pronounced, that he cannot, by any means, be persuaded to hold any parley with them, far less adopt towards them an attitude of compromise or of temporising. Conscious of the righteousness and justice of his cause and confident of the eventual success of his mission, he launches forth his sharp and incisive invectives, unsparingly and undauntedly, against all those evils which, he finds, are eating into the vitals of his people. His object being a complete eradication of the vices which have brought his country down, he does not seek any unfair reconcilation with any party.

Swami Dayanand Saraswati was pre-eminently a reformer of this type. Being one of his own countrymen, he acquired and inherited the genius peculiar to them. The spirit which breathed in him was essentially indigenous, and he was, both in his conceptions and in his methods, entirely Aryan. Though in the boldness and height of his speculations he was so much ahead of his

people, that they did not even believe that his opinions could be honest, he was yet so thoroughly Indian that there was nothing in him, which could, in the remotest degree, be traced to any foreign influence. His education was wholly and exclusively confined to a study of Sanskrit literature, and his mind was stored, cramful, with the best and the deepest learning for which that literature is deservedly so famous. He had drunk deep and copious draughts at the fountainhead of Sanskrit Philosophy and Theology, and he was a passed master of those subtle and recondite arguments of which Sanskrit literature is so full. His mind had been ennobled and elevated by a constant study and contemplation of those high national ideals of duty, morality and intense religious faith, which abound, to such a large extent, in Sanskrit religious literature. The incomparable models of saintly life and character, with which the course of his study was so profusely strewn, had kindled and deepened within him a passionate love for all that is lofty and ethereal in human nature. He had, as if it were, personally sat at the feet of those noble and grand characters, who had made the life of an old Hindu, a life of such spotless beauty and purity. His constant communion with their spirit, while it had immensely raised his own ideals of life and character, had given his life a tone which at once marked him out as a prince among men. The genius of the old Vedic civilisation had so

India. His thorough study of the ancient, especially of the Vedic literature, had made his mind familiar with the old institutions of the Aryans, and had naturally engendered in him a strong attachment for them. A thorough master of every detail connected with them, he had, with his unusual insight, seen their full effect upon the spiritual and the secular life of the ancient Aryans. He had discovered that the grandeur and solemnity of the lives of our forefathers were mainly due to their institutions and to the fidelity with which they conformed their lives to those institutions. The old Hindu lived his life on a plan which made it at once a life of extreme simplicity and of very high thinking. Caring for his body just so much as was absolutely necessary to keep it in a working order, he devoted all his energies to the cultivation of his mental and psychical faculties. They were trained by him with so much care and with such strict regard to their usefulness for the service of his fellow-beings, that he did not regard his education as efficient or complete, if it did not prepare him for a life of absolute self-abnegation and of devotion to the welfare of others. Perceiving that the old institutions of the Hindu, which regulated his life literally like a clock, had contributed very materially in making his ideals easy of attainment, Swami Dayanand could not help developing for them feelings of great admiration and appreciation. He was so forcibly struck by the sanctity, the purity and the self-satisfied ease of the life of an old Hindu, that his conclusion that our present miseries were all ascribable to departure from the old lines, was not only re-

asonable but inevitable. His faith in the efficacy of those institutions as true guides and exemplars of life was therefore naturally very great. He had realized the excellent patterns of virtues, both public and private, which those institutions had fostered and produced, and he was certain that similar consequences would flow from them once again, if they were re-established and re-inforced in our society. His knowledge of the modes of life and thought peculiar to the old Aryans, was so extensive and so profound, and his sense of their importance for a truly rational life so great, that he appeared constantly to live in the company of, and after, his ancestors.

Born in a family of orthodox and rigid Brahmins, Swami Dayanand had inherited, though in a diluted dose and in a misdirected form, some of that spirit which once animated the ancient Brahmins of India. He had from early years an intensely religious nature, and even in his younger days his tastes all tended in the direction of a highly spiritual and intellectual life. Though a fairly respectable servant of the native state in which he lived, Swami Dayanand's father gave, in his own life, the place of honor to what he regarded to be his religious duties. These latter had an undoubted precedence over all his other secular work, and he did not deem it desirable to commence any of his other business, till he had, in his own way, done full justice to them. This ardent zeal for religious faith he transmitted to Swami Dayanand Saraswati, who, by his diligent study and devout contemplation, gave it a development which was such a marked

feature of his whole life ever afterwards. He had received his education from men who were themselves very staunch representatives of the religious views they advocated. His own life had been mostly passed in the company of men who were, those of them at least with whom he was specially intimate, very earnest in their beliefs. His imagination had been fired by the glowing descriptions which he had read in the old Aryan *Shastras*, of that sanctified life and ardent religious devotion, which many of our ancient forefathers so abundantly displayed in the midst of the daily round of their ordinary duties. The whole history, full of lessons of rare wisdom and of great practical instruction, of the rise and fall of the various religious faiths, which had their birth in this land of innumerable creeds, was constantly before his mind's eye, and he was thoroughly conversant with all its turning points. All the hoary traditions which threw such a unique halo of light and sanctity round some of the customs and institutions of the old Hindus, were familiar to him and he gave each its due weight. He knew full well how the ancient Aryans moulded and lived their practical lives, and what high ideals and lofty motives moved and stimulated them to action. He knew what golden rules guided the old Hindu in shaping his conduct, and what hopes and aspirations surged within his breast. He had a full knowledge of all the tendencies and predilections which governed the lives of our ancestors, and he knew to what particular matters they accorded the palm of primary importance in carrying out the plan of their lives.

Swami Dayanand's appreciation of the Hindu character was not confined only to its spiritual nature. His sense of its intellectual side was also equally high. An unquestioned master of the niceties and subtleties of a philosophy, the complex and surprisingly bold theories of which, to this day, challenge the admiration of the highest intellects of the world, none really had a better opportunity of gauging the real capacities of the Hindu intellect. He had waded with delight through the minutest details of that elaborate social system which the Hindu intellect had reared with so much care and assiduity, and had discovered its conformity, in many essential points, to the laws of nature. He had found out that though in some respects it was a little too rigid, in others it was extremely elastic. The ethical and moral codes of the Hindus also bore a strong testimony in favour of the strength of their intellectual faculties. The discoveries they had made in the other civilising arts and sciences, especially in those which trained the intellect so accurately and which appealed to the emotions so passionately, told the same tale.

Swami Dayanand Saraswati, whose training had been conducted, entirely and exclusively, on Hindu lines, had so considerably profited by his studies, that, though a Hindu by birth, he had, if possible, become more so in his feelings and intellect. All the equipments and accomplishments, with which he had, sometimes with difficulty and at great personal risk, embellished his gigantic mind, were drawn from the inexhaustible store-house of old

Hindu literature. The more important and valuable part of his vast learning consisted of what Hindu research and Hindu genius had once achieved and elaborated. Hindu models and ideals of life formed the pabulum of his mind, and Hindu desires and Hindu objects chiefly, I may say exclusively, stirred the inmost depths of his soul. Though in possessing an unusually strong and clear intellect, he was, in great measure, indebted to the generosity of nature, yet much of the culture which made it so transcendental and usually so invincible, came from the study of Hindu thoughts. Though his disposition was, from his very birth, uncommonly religious and devotional, yet all its strength and its aerial beauty were due to the inspiration which he constantly received from our ancestors of the Vedic period. Though born in an age when selfishness and selfishness alone moved a Hindu to action, and when a religion, which taught such a world-wide charity, had, in his hands, come to be identified with one's own personal interests, the sympathies of Swami Dayanand were so broad that not only the Hindus but, in a way, the whole world was included within his programme of reform. It is true that he regarded his mission to be chiefly intended for the amelioration of the Hindu race, and that it was to the latter that he more conspicuously addressed his message, but the vision that a majority of the human race, may, in some remote future, rally round the Vedic Religion was not entirely absent from the eye of his faith. This wide sympathy, especially with the Hindus, was the outcome of his Hindu instincts and his Hindu training.

Swami Dayanand was thus a Hindu of Hindus, both in his conceptions and his methods of reform and general lines of work. The past of the Hindus had been, beyond question, a glorious past, and as all its silver linings were vividly printed on the canvas of his mind, it inspired him with high hopes for the future. He could not understand that a race of men who had evolved such complicated system, as the Hindu systems of philosophy admittedly are, had lost all vigour and had irretrievably passed into a state of irremediable senility. It was inexplicable to him that a people, who had enjoyed a very high level of civilization when the rest of the world was in a comparatively barbarous condition, and who had been the pioneers of civilization for the other races, were fated to only pass away into oblivion. He found it difficult to believe that a people, whose ancestors had been providentially selected for the high and privileged office of being the recipients and the repositories of God's revelation, were in the last gasp of their earthly life. He saw distinctly the hand of the Infinite Being in the significant fact that notwithstanding the violent social and political revolutions through which the Hindus had passed and each of which had left them weaker than before, the Hindus survived to this day. The thought was to him full of meaning that while, in spite of their brilliant civilizations and their highly developed social organizations, the Greeks and the Egyptians were no more, the Hindus still struggled on, though under circumstances of a very adverse nature.

That the Hindus, though subjected to a long foreign domination, which more than once threatened to crush all religious vitality out of them, still retained their ancient spiritual bent to this day, was not devoid of all lessons to him. These thoughts filled the mind of Swami Dayanand with very high hopes for the future of the Hindus, and true to his ideals he spared himself no pains in attaining his object.

Swami Dayanand was, therefore, free from all taint of foreign influence and had consequently this advantage in his work of reform, that notwithstanding the immense height from which he addressed his people, he addressed them as his own kith and kin. He knew and understood all their weaknesses, individual and national, and he never made to them any proposals which were either extravagant or impossible of attainment. Being able to locate with accuracy the height from which they had fallen and the stages through which they had passed in their downward course, he naturally demanded that to rise again they should practically retrace each step. He did not seek to impose upon the people any outlandish scheme of reform, nor did he require them to undertake anything which was against their national genius. Knowing that the Hindu was essentially and by instinct religious, and that his ancient civilisation was based on the adamatine foundations of religion, he exhorted him to make his ancient religion a lever for his future advancement. He was fortified in this view by the universal lessons of history. History tells us of no civilisation

which endured for a very long time and which was yet not based upon the firm ground of a faith in the Deity. On the other hand, its verdict strongly supports the conclusion that it is religion only which gives a nation and its institutions a really long and abiding lease of life. The interests of a social organization, the object of which is the attainment of merely temporal ends, are limited by those ends. But religion makes the interests of a society co-extensive with eternity, and invests it with forces which make for that high destination.

Besides the advantage referred to above, Swami Dayanand had another necessary qualification for his work. In fact that advantage would have been a matter of very little significance, if it were not coupled with the second. He was, in intellect, in learning and right view of things, head and shoulders, above his countrymen and occupied therefore a position which fully qualified him to assume the role of a leader and reformer. His knowledge of Sanskrit Grammar, Sanskrit Philosophy and of the Vedas and the Vedic literature generally, was so profoundly deep, that the sounding lead of the most learned Pandits, who came to break a lance with him, failed to fathom its depth, far less to touch its bottom. Many eminent men, who enjoyed very wide reputation for vast and deep learning, came to measure swords with Swami Dayanand, but one and all acknowledged that his scholarship was of a high order. The commonly accepted idea of a Sanskrit-knowing Pandit, was that of a man who

knew a great many things by-heart which he repeated like a parrot, but who was not trained to make any decent use of his thinking faculties. But this view was totally falsified in the case of Swami Dayanand. He was a man of such acute discernment and of so keen an intellect that, when in his presence, one felt greatly surprised how his thoughts were so fully divined by the great Swami long before they were uttered. His critical and argumentative powers were so fully developed and so well polished that he could go on with the exposition of a subject for hours without feeling the least mental strain. He was such a ready debater that even in the most protracted controversies, where the forces of opposition were unusually strongly represented, he was never known to have once fumbled for an argument or a reply. His mind was trained with such strict regard to the canons of logic, that you could not address a faulty reasoning to him without its being immediately detected and exposed. His sense of relevant, as opposed to irrelevant matters and of their comparative merit was so great, that, instead of frittering away his energies on side issues, he at once clinched the real point at issue and dealt with it with a masterful mind and an adroit skilfulness. His reading of the *Shastras*, amazingly extensive as it was, had been throughout so intelligent and so thorough, that you could not quote to him any inconsistency which had not already attracted his attention and which he had not already unravelled in his own marvellous manner. He was as much at home in the midst of the complicated labyrinths and

eludiug intricacies of metaphysical and theological problems as when dealing with the most ordinary duties of every-day life. There was nothing in the vast range of Sanskrit literature which could either stagger him or come upon him as a surprise. He had subjected the most puzzling questions, with which Sanskrit philosophy and ontology so profusely bristle up, to such a searching and persistent analysis, that there was nothing in their minutest details which was hidden from his inquiring gaze. His mind roamed through the darkest corners and the most obscure niches of Sanskrit learning with a familiarity which was truly astonishing. There was no conundrum in it with which you could outwit him, nor any riddle with which you could puzzle his brains.

For several centuries the study of Sanskrit had been under a regular ban. Not only had no encouragement in any form been afforded to Sanskrit learn ing, but it had been looked upon in the light of a positive disqualification. At times the opposing forces were so overwhelming and so obstinately defiant that they threatened the very life of that language. It did not in those days pay any person to study it. On the other hand, its knowledge marked out a person as a special object of hatred. But the most cruel persecution could not entirely deter the Hindus from that study. Those eternal springs which had so long supplied spiritual nectar to them and

had learnt to associate with the gods, and a literature, a large portion of which they had been taught to regard as revealed by God, should be allowed to pass into mere oblivion. The Hindus had, therefore, always made it a part of their sacred duty to keep a knowledge of Sanskrit alive. Though the number of those who studied it was continually and steadily decreasing, there always were, in several well-known centres, a group of men, however small, who consecrated their whole lives to it. These disinterested persons took it upon themselves to keep the flame of Sanskrit learning always alight, and their devotion and zeal invariably attracted to them a small but never-failing stream of devoted students. The latter, in their turn, took the place of their noble masters, and the torch of knowledge was thus handed down from generation to generation. Some of these torch-bearers have been men of considerable erudition, and they have literally illuminated the age in which they lived. The number of those, however, to whom the goddess of learning appeared to have disclosed her most hidden treasures and upon whom nature had profusely lavished her choicest gifts, had been in this country, as elsewhere, necessarily always small. To this class belonged the learned Shankaracharya and the astute Swami Dayanand. The mission of both had been the revival of the Vedic religion, as each, according to his lights, conceived it to be. The former had to wage a war against the Buddhists and the Hindu Ritualists, the latter against more numerous and not less formidable enemies. The work of the former, difficult enough in all

conscience, had been, to some slight extent, facilitated by the fact that both classes of his foes were his own countrymen and that the weapons of attack and defence of both parties had been shaped and fashioned in the same workshop. In the case of Swami Dayanand, he had to contend against both indigenous and alien faiths. To do his work with effect, Swami Shankaracharya needed a plentiful supply of the orthodox type of Hindu philosophical lore, and of this he had enough and to spare. If he could prove to the Buddhists the futility of the arguments on which they rejected the authority of the Vedas, and to the Ritualists the inefficacy of mere rites as instruments for purifying life, it was more than sufficient for all his purposes. It was not necessary for him to disprove the claims of any foreign religion or to prove any of those ordinary postulates, which all the sects and faiths having their origin in this country, readily and unanimously admitted and allowed. The opponents of Shankaracharya did not look with hatred and with a superior air of disdain, upon those principles which formed the basic elements of Hindu philosophy. He had not, therefore, had to clear the ground by disposing of any of those preliminary objections, which necessarily lie on the threshold of every controversy with the followers of foreign creeds, and which, in war with the latter, have always to be first reckoned with and settled. In the case of Swami Shankaracharya, a knowledge, a through and extensive knowledge of the Hindu metaphysics was all that was practically necessary.

Swami Dayanand, on the other hand, had to work under radically different circumstances. He had, unlike Shankaracharya, to defend the Vedas not only against the attacks of those who did not admit their authority, but also against the calumnies of those who, while purporting to believe in them, really reduced them to mere masses of unmeaning practices and grandly absurd rituals. Want of education and a long life of low superstitions and credulity had so far degraded the latter class of men, that they took delight in associating the lowest forms of worship and belief with what they, in the same breath, deemed to be a revelation of the holy will of the Holiest Being. Dense ignorance prevented them from seeing that what they hugged with such a firm grasp, were, after all, only the chains of their mental slavery. Though some of the biggest and the bitterest controversies, in which Swami Dayanand was in his lifetime engaged, were waged with these people, he was not able to make many converts from among some of the learned fools who led them. He had to make gigantic efforts to carry their imagination back into the days of the old Rishis, and he found by repeated experience that in the majority of cases he totally failed to rivet it there. He adverted, times out of number, to the keys which, in the hands of their ancestors, had locked the jewels which were shut up in the Vedic caskets, but their vitiated tastes could not be persuaded to display any appreciation for them. A great deal of the work, which the indefatigable Swami did with so much alacrity, was directed towards the establishment, on a firm basis, of that method of interpretation

which he wished to be applied to the study of the Vedas and the literature connected with them. A close and critical study of the Vedic literature had convinced him that our people had, in their long and ever-widening deviation from their high and right orbit, completely forgotten the strictly scientific and etymological system of construing the Vedas. It had, therefore, been one of his incessant endeavours to revive that system. The old Vedic Rishis had, in their writings, left sufficiently full materials for us to understand and apply the canons of that system to our studies. But we had, for ages, neglected the study of these writings. The study of the Vedic literature was with us a mere matter of history, and though some of us had learnt to orally refer every precept of morality and every article of our faith to their original source in the Vedas, really we knew as much of these works as of the man in the moon. The most learned Pandits among us had forgotten even as much as the names of some of the works comprised within that literature. And yet every gross superstition, every mythological tale, and every extravagant belief was preached in the sacred name of the Vedas. The voluminous works, especially the incomparable translations of the Rig and the Yajur Vedas, of Swami Dayanand, fully testify to the difficulties he had to confront when dealing with these people.

Swami Dayanand's primary object, as already stated, was a reconversion of the Hindus, and as this work was, owing to their peculiar position and environ-

ments, fraught with singular difficulties, Swami Dayanand had to devote all his attention and time to it. He had, with this object, to visit the great centres of population in the country, deliver series of lectures on various subjects, and to write out a number of books. Shankar Swami had also, in some respects, work of a similar character before him. But he had primarily to deal with men who were well read in the *Shastras* and whose instincts had not yet become entirely un-Hinduised. Though the element of spirituality, which really animates and electrifies every system of religion, worthy of the name, was no more present in the beliefs of Swami Shankar's antagonists, their minds had not yet become entirely materialized. Altruism and self-sacrifice being still an essential ingredient of the systems in which they believed, their minds still possessed the capacity of regaining their previous elasticity and of returning to their old stand-point. Swami Shankar had only to present one or two points on the other side with lucidity and cogency to wean them back from their existing views. Shankar Swami had only to demonstrate the insufficiency and the untenability of some of the opinions of their leading Pandits, and his general victory was assured. The Pandits with whom he had to carry on polemical discussions were sincere, and as self-interest did not form the substratum of their beliefs, they readily gave in, the moment it was proved that they were incorrect. The kings and the masses followed the Pandits faithfully, and when the opinions of the latter were once shaken, the

conversion of the former was only a foregone conclusion. This really explains why Shankar's success was so rapid and so far-reaching.

Swami Dayanand had to deal with men of a different order. The priestly class among the Hindu was mostly ignorant, and even their leaders did not know anything beyond a few formulas and ceremonies. Those who had studied Sanskrit, were also so firmly wedded to the prevalent forms of beliefs, that their knowledge did not help them in differentiating between what was true and what was palpably false. Above all, their religion was a source of livelihood to the whole priestly class, and a very large majority of them only lived on the income derived from it. Thus their whole worldly prosperity, in fact the very continuance of their life, depended upon the practice of a few forms and ceremonies which was all that they understood by religion. It was, therefore, to their interest that the masses should continue their allegiance to those forms, and though the exigencies of policy sometimes compelled them to show fight, they did not, as a rule, like to run the risk of an open discussion. Some of them were shrewd enough to know that such discussion, even when not decisive, sometimes shook the beliefs of some of their followers. It was, therefore, everywhere a part of their general policy to avoid being drawn into these discussions. Swami Dayanand had great difficulty in overcoming this studied apathy on their part. He had to repeat his challenge several times in every important place, and each time in stronger and more condemnatory

language, before he could induce the game to leave its lair. Thus brought to bay, the Pandits here and there did hold discussions with Swami Dayanand, but instead of availing of every facility, to make them as thorough and as decisive as they used to be in the time of Swami Shankaracharya, they tried to resort to every possible expedient to cut them short and to leave them unfinished. Sincerity being thus at a discount, these discussions did not make any great impression upon the Pandits, except perhaps by making them more bitter against the Swami and more boastful in their vaporous talk. One or two, here and there, sometimes made a private confession of the truth of the Swami's position, but in public the attitude of one and all was generally one of avoidance and of distrust. The general mass of the Hindus also, whom superstition and credulity had made incapable of understanding and appreciating the higher truths of religion, kept steadily on in their course, not knowing that their practices and their real religion were as widely apart as the poles themselves. Hence the work of Swami Dayanand among his own countrymen was an up-hill work, and the wonder is not why he did not succeed to a much larger extent but that he succeeded at all.

There was yet another difficulty with which Swami Dayanand had to contend in dealing with the present-day Hindus. Owing to a variety of causes, the Hindus had lost the habit of testing the truth of religion on the touchstone of reason. Their preceptors inculcated that, in matters religious, everything should be taken on the

authority of others and that no one should undertake to exercise his own judgment therein. Doubt of every kind was, according to these people, to be carefully eschewed and all door to inquiry was to be closely shut. The result was, that everything, however important its bearing on this or the next life of man, was taken on trust and the spirit of inquiry was totally stifled. People loved to walk in darkness, and as in the case of the pupil of the eye, light only served to contract still further their small minds. They could not therefore, respond to the appeals of Swami Dayanand when he offered to them a religion which demanded from its votaries, as a sacred duty, the highest exercise of the intellect of which they were capable. The Vedic religion is pre-eminently a religion of reason, and no one can fully carry out its behests who is not prepared to give the fullest scope to his intellect. Knowledge in its widest and deepest sense is according to it one of the essential means of acquiring salvation, and no one can fully benefit by this religion who is not willing to take steps to advance his knowledge. Swami Dayanand's words of admonition, therefore, fell flat on the ears of the self-satisfied Hindu, when the latter found that the former asked him to sift the truths of religion for himself in identically the same way in which he sifted so many other things relating to his life. In Swami Shankar's time the intellectual level had not fallen so low, and therefore his demands did not strike the people as being out of all proportion to their intellectual comprehension. *Pari passu*, the Pandits of

Swami Shankar's time were also more intellectual men than those in Swami Dayanand's time.

The work of Swami Dayanand had been still further complicated by the presence, in his time, of certain foreign influences which had considerably disturbed the course of the Hindu mind even in its fall. The Islamic political ascendency had, by openly outraging the religion of the Hindus, done a great deal in lowering their intellectual status and in prepetuating their mental slavery. Want of general safety of life and property which was, except in some isolated reigns, the general feature of Islamic government in this country, also helped in the same direction. Although the Islamic faith, owing to its being constantly brandished over the head of the people, never influenced, in any material degree, the tenets of the Hindu religion, yet it did not fail to lend the Hindus a form of feticism which was, if not worse, at least as bad as anything already known to them. On the whole, contact with Islamic faith had only lowered the educational and moral status of the Hindus, and had, to that extent, increased their incapacity to appreciate the beauty and truth of their ancient religion.

The introduction of Christianity and of English education into the country, however, affected the Hindu religion greatly. Apart from the direct work of conversions, which were alarming even from a numerical point of view, the chief effect of Christianity consisted in weakening generally the beliefs of the Hindus. Whenever any Hindu had occasion to come into contact with the forces

which Christianity had released in the country, he felt a benumbing cold creeping over some of his religious conceptions. English education immensely accentuated this effect, and made the operation of the causes which produced it still more destructive. It let lose into the minds of our young men a flood of foreign notions and ideals which washed away whatever of Hinduism had still continued to stick to them. By bringing the full force of the exact training, afforded by the inductive and the deductive sciences, to bear upon their studies, this education produced in the minds of our youngmen a full sense of the dignity which was everywhere ungrudgingly conceded to intellect. Thus enthroned, Reason dealt very roughly with some of their indefensible beliefs, and under its strict *regime* there was a general erasure of those ideas which could not prove that they possessed any ostensible means of existence. A strange void was thus created in the minds of our youngmen which dazzled as they were by the new light, they did not know how to fill up. In the case of some, for whom the change was too powerful to be resisted, Christianity rushed in to fill up this void. Those, however, who had taken breathing-time before taking any leap, were also in a state of suspense and the ground under their feet was not also firm

mer into their minds the truths of the Vedic religion. The reception which was accorded to his mission by our youngmen was everywhere more or less cordial. Those who still felt a thirst for religion and from whose minds the last vestige of allegiance to the Hindu faith had not yet been removed, readily rallied round Swami Daynand and accepted the message he had brought them. Those who could not make up their minds to at once go so far also, felt reassured by Swami Dayanand's words, and they too were convinced that it was dangerous for them to change their religion without making a full inquiry into its truths. Thus the tide of conversions, which at one time appeared to be overwhelming and extremely disastrous in its results, was fully dammed up. Conversions for the sake of religion became hereafter a rare thing among our educated youngmen.

So effectual was the check which Christianity met with in all those places where the voice of Swami Dayanand had been heard, that there was, for the time being, a sudden lull in the Christian camps. It was to them a matter of surprise that a Sanyasi, who did not know a word of English and whose whole life was a standing protest against Western civilization, was able to appeal, with so much success, to men who had become, in their mental life at least, so fully Europeanized. The secret of Swamiji's success with these men, however, lay in the fact that the religion which he preached to them was one which, instead of humouring their credulity, made a strong appeal to their intellect. Swami Dayanand had already tried

the experiment of reaching the Hindu masses through the Brahmins, some of whom he had taken in but it had not been found to be productive of any good results. Though not an entirely new thing to a Brahmin, the Vedic religion had now come to him after such a long period, that he did not recognize in it an old friend and companion. He had, in all respects, become such a hopeless imbecile that the religion of the Vedas was too strong a pill to be easily swallowed by him. Though the youngmen who attended our schools were not mentally much superior to their other countrymen, yet as English education had, in one respect, cleared the way, the Vedic religion found an easier access into their minds.

The work of Swami Dayanand was thus beset with greater impediments than that of Shankaracharya, and we would be doing injustice to the former, if, in making an estimate of their relative success, we did not give those impediments their full weight. Swami Sankaracharya was born at a time when the life of an Indian was still practically governed by Hindu polity, and though his lapse from the Hindu religion was already great, his social instincts were still essentially Hindu. Swami Dayanand, on the other hand, was born in times when all this had been completely changed and when alien influences and alien tastes were in full possession of the land. Though by no means inferior to Swami Shankaracharya, either in intellect or in the 'intensiveness or extensiveness' of his learning, Swami Dayanand had to fight against heavier

and greater odds. Greater, much greater in proportion, is then his title to the glory he won, and deeper, much deeper the debt of gratitude which we owe him.

Swami Dayanand Saraswati was a man of very earnest convictions, and his faith in the future of the Hindu race was so large that he never allowed the faintest shadow of a doubt to cross his mind in this respect. His optimism was entirely due to his unshaken belief in the Divine origin of the Vedas. So firmly persuaded was he of the truth of this doctrine that he gave it the first place in his system and looked upon it as the very rock upon which his whole creed was broadbased. His other beliefs were all grouped round this central fact, and they received all their colour and shape from it. The Vedas were, to this Archimedes, the lever with which he proposed to lift the Hindus out of the rut of their degeneration, and he had not the least doubt that it was a lever of the right sort. His whole nature was so strongly suffused with the enthusiasm born of this belief, that, with this as his only weapon, he was willing to fight out the whole religious world single-handed.

Swami Dayanand was greatly aided in his work of reform by the life of celebacy and renunciation which he undertook to live when he was hardly out of his teens. It was a purely providental act that determined him to cut off, very early, all his connection with his family and relations. His love for his fellow-beings was too wide and too deep to be satisfied with the scope which the narrow affairs of a small family afforded it. His broad

heart took, in its sweep, the whole of mankind, and it was only fit that he should look at them from an entirely disinterested point of view. No personal interests tied him down to any particular line of conduct or opinion, and no bias, arising out of personal relations with others, ever interfered with the free exercise of his unfettered judgment. He did what he said, and he said what he felt. It was not necessary for him to shape and express his opinions in accordance with the wishes or the idiosyncrasies of any person or class of persons. He was perfectly free to form whatever opinions he thought were true and to express them as he realised them. This gave him an independence which formed such a conspicuous part of his character on all occasions. There was no earthly power or consideration, which could either induce or coerce him to swerve, in the least degree, from what he thought to be the truth and its straight course. He stood firm by it like a veritable rock, and the waves of the ocean beat against it in vain. The dictates of what passes as mere policy had no recommendation for him, and he set his face against them as something inconsistent with straightforwardness. He was as blunt in expressing his opinion as he was honest in forming it. He hated shilly-shallying as a mean trick, and his mind was too magnanimous to stoop down to the devices of the cunning. He blurted out the truth in its naked form and he did not care to study whether it was dressed up to suit the tastes of his hearers or not. His standpoint, for this reason, was so much above that of the people, that

he spoke to them irrespective of what pleased their sophisticated palates.

I would not be true to Swami Dayanand, if I ended without mentioning another and a more important piece of his work. He not only delivered lectures and founded Arya Samajes in various places to continue the work he started, but he has also left behind him a number of writings, some of them of very high merit. The most monumental among them is his translation of the Rig and the Yajur Vedas, to which he devoted a good deal of scholarship and research. It is, by itself, sufficient to place his learning on a par with that of the most learned Rishis who ever lived in this land of sages. Among Sanskrit Pandits, it is regarded as one of the highest flights of scholarship for one to be able to read and understand the Vedas. Swami Dayanand was not only fully acquainted with every text of these most difficult works, but he handled them with an ease and insight which were among the most surprising of his accomplishments.

Such was, in brief, the work and the character of the illustrious personage who forms the subject of these memoirs.* He belonged, on the whole, to that class of angelic beings, who but rarely alight upon this globe and who are rather born than made. Their mission is the noble mission of regenerating their people, and to this end they not only consecrate all their resources but

* This article was originally written as introduction to the "Life and Teaching of Swami Dayanand Saraswati" by Bawa Chhaju Singh.

[illegible]

SWAMI DAYANAND SARASWATI.

REV. C. F. ANDREWS, M. A.

I

Last year, when the call came to me to write about Swami Dayanand Saraswati, I was in the centre of the Punjab, following in the tracks of the Martial Law, which had swept like a great tornado over the ill-fated province. The Punjab was the land which Swami Dayananda loved and where his message found its earliest welcome.

I remember, that I wrote my message under great strain and pressure of work of other kinds, and after it was written and sent to the press, I was not satisfied with it. It expressed certain salient facts—the great Rishi's fearlessness, his patriotism, his daring proclamation of the truth as he saw it with his own eyes and with his own mind, and last of all, his martyr's death in the cause of that truth.

All this I tried to say; but I was not at all satisfied with what I had written. I had described, as it were, separate lineaments of the hero, I had not caught the vision of the man himself, in his living wholeness of personality.

It was just at this time, after I had written out what I had in my own mind, that there came into my possession a very precious bundle of letters, written from the

convict prison in the Andaman Islands by Bhai Paramananda. He had been imprisoned there, on what I was quite certain was an entirely false charge. These letters had been written at intervals of a year: for I believe that it had been the regulation, in that convict settlement, only to allow the prisoners to write to those whom they loved in their homes, once in a year. I sincerely trust, that this whole prison life in the Andamans will soon be abolished. For I have had on many occasions painfully realised, from information which I have received at first hand from those who have suffered, how inhuman the treatment is in such a place. The punishments are altogether barbarous and quite unfit for a civilised Government to exercise. There is also a complete lack of any publicity and public inspection.

These letters of Bhai Paramananda were very precious to me, because they were written out of long silence and meditation and solitary thought. They were not the hurried letters of a few moments' leisure, in the midst of a noisy, confused and overcrowded life, such as most of us have to put up with, in the modern world. What Bhai Paramananda said about Swami Dayananda Saraswati, he said from his heart. It satisfied me; it gave me the very picture, that I had been wishing to portray, when I wrote my own article and failed; and I saw the great Swami before me, as I had never seen his character hitherto in my previous thoughts and pictures. Let me try to give now, in this article, if I can do so, the main point which Bhai Paramananda made,—using, of course, my own words. I hope that I shall not fail this time.

It was this. Swami Dayananda Saraswati had not only studied, from his youth onwards, that supreme Vedic culture out of which India had risen to her full height of spiritual wisdom and experience. He had lived it. In his own unique personality, he actually recapitulated the Vedic life. He embodied it in himself. He made it vital and actual for others. In the midst of a land, that was turning away from its own past, to find all its ideals in Europe, he showed, by living example, that this entire absorption in the culture of the West was to despise one's own birthright, to forsake one's own true nature, to sink in the scale of humanity, rather than to rise.

Swami Dayananda Saraswati believed intensely, that these Vedic times were actually superior to the age in which we now live. He worked out in action this, his intense belief. Men could see in him, in his spiritual earnestness, his heroic character, his austere mode of life, his high ideals, the Vedic times themselves restored. No one had done this before in quite the same way. Scholars had written books. Texts and studies of the Vedic age had been published, and then, forgotten. But here was a Sannyasi, with such unique genius and moral character that the past itself was quickened into recreated life by his very presence among men.

There have been a thousand controversies concerning the great Swami, a thousand details might be brought forward to prove this or that about him. But, I believe, that in the conception of him, as a living personification of the Vedic culture, we are at the very centre. In this

view of his character, the whole picture is in focus. The perspective is true and not false.

If the Swami had been merely a great scholar and controversialist, there would have been little or no progressive life in his community after his departure. If again, his message had been merely antiquarian and traditional, then how can one account for the present vitality and progress of the Arya Samaj, which he founded? I hold firmly, that his message was immensely more than antiquarian, and that he himself was immensely more than a great scholar. The personality of the great Swami, as he lived the actual life of the Vedic past, in all the glowing majesty of his heroic spirit, was so magnetic, so virile, so passionetely sincere and brave, that others caught his inspiration before he died and carried on his message in his spirit! It is for this reason that the Arya Samaj has lived and still lives on to-day. His personality was like fire. It enkindled others. And others in their turn have carried the flame forward.

I have recently had an experience, while I was abroad which I shall not easily forget. I have seen, in East Africa, the Arya Samaj flourishing and thriving in the midst of a singularly foreign and unpropitious environment. While other personal religious loyalties and beliefs were struggling for a breath of fresh air, in the stifling atmosphere of East Africa, and often failing to survive, the Arya Samaj was taking root in the soil and was putting forth new shoots.

I look back in memory, with deep emotion, on one most pathetic figure, a man in middle age, whose whole body, from head to feet, was twisted and contorted with paralysis. One thing alone remained dear to him; one thing made existence still a joy to him; this was his devotion to Swami Dayananda and to the Arya Samaj, which the Swami had founded. Again and again, I met this poor man in his utter helplessness. Even speech itself was difficult for him, as well as bodily movement. Yet, with whatever faculty he still possessed, he showed forth his devotion to Swami Dayananda. Such incidents as these betoken a vital spirit in the Arya Samaj. They do not speak of decay and death.

If the Arya Samaj were stationary, unprogressive in the modern age, if it professed fixed infallible dogmas, then indeed there might be less hope for it in the future. But I have found in these distant lands across the sea, in Fiji and Australia, as well as in East Africa, a singular power to adaptation to environment. While the central ideal has been held fast, the details have been profoundly modified. And that great central ideal has always appeared to me, amid these outward changes, to be essentially one with the truth of Swami Dayananda's own life. It has been the truth of the supreme culture of the Vedic age and of its heritage as India's greatest possession. Into this wonderful heritage Indians to-day have returned after many wanderings. Through Swami Dayananda this, their ancient heritage, has once more been made for

them an abiding faith, a personal possession. Such a faith is not mere patriotism; it is something deeper, it is religion.

II

It has been my custom, for many years past, to write whenever possible a memorial article for the anniversary of Swami Dayanand Saraswati, to be published in the 'Arya Mitra', 'Prakash' and in other newspapers. This year, the invitation to do so has come from many quarters and has reached me on the eve of my departure for East Africa. It is not at all unlikely, that I shall complete my voyage accross the sea in time to celebrate the Anniversary Festival at Nairobi in East Africa; just as, on a former occasion, in the midst of public work in the Punjab. I spoke in praise of Swami Dayanand Sarasvati in Lyallpur, in the North Punjab.

The thought of this brings before my mind at once that which appears to me to be a unique characteristic of the Arya Samaj among Indian reforming faiths, namely, its power of carrying religious devotion and enthusiasm into distant lands and also of imparting the same enthusiasm in turn to others. This, after all, is the final test of the living character of any reforming movement, and I can state from my own personal experience that the Arya Samaj has stood that test and has shown abundantly its living power in the modern world.

I shall never forget the great happiness it was to me in East Africa, at a time when I was greatly depressed by

what appeared to me to be a somewhat sordid and monetary aspect of Indian Colonial affairs, to be asked to come down to the Arya Samaj Mandir and speak to the people there about the Love of God. The first matter of rejoicing at that meeting, was to find the Hall crowded out by Indians of every religious belief. Hindus and Musalmans, Sikhs, Parsees and Christians, all alike were represented. The Arya Samaj Mandir had welcomed them all and had given them seats of honour, as most welcome guests. Then again, I saw at once the very large number of ladies who were present at the meeting. Throughout the whole evening, they gave us songs of the Indian Motherland. There, in that distant place beyond the sea, those songs brought tears to my own eyes and to the eyes of all who were present. They reminded me of the very beautiful verses in one of the Psalms of David, which the Jewish Exiles used to sing, when they were absent from Jerusalam in far off Babylon. They run as follows:—

"By the waters of Babylon, we sat down and wept,
When we remembered thee, Zion,

As for our harps, we hanged them up,
Upon the willow-trees by the river-side.

For they, that led us away captive, required of us a song,
And melody, in our heaviness.

Saying to us, as they taunted us,
"Sing us one of the songs Zion.

How shall we sing the Lord's song,'
'In a strange land ?

If I forget thee, O Jerusalam'
Let my right hand forget its skilfulness,

Let my tongue cleave to the roof of my mouth,
If I remember not Jerusalam above my chief joy"

Just as those Jewish Exiles, in far off Babylon, wept as they remembered Jerusalam Zion, even so I could see tears streaming down the faces of men and women, as they sang of the Punjab and Hindustan, in this strange foreign land, and my own eye-lids out of sympathy were wet with tears. I have found out one striking fact on all my many journeys abroad. There is no people more sensitive to the longing remembrances of their own home country than the Indian people. There is no race, which feels so deeply the pain of separation from the country of their birth.

There is a further point, that comes out very clearly among the Arya Samaj members both in East Africa and those other places which I have from time to time visited abroad. It is this. They have lost their narrowness and sectarianism. Their hearts have become large enough to embrace all mankind. Their outlook is universal. No longer do they wish to be controversialists. They are ready to win their way by love and by good works.

This is, to me, again, a sign of a living and progressive religion. It has given me confidence e future of the Arya Samaj. Therefore, I dered

why it should be still considered necessary to publish the second part of the "Satyarth Prakash" which is purely controversial, and already, for the most part, out of date. I have spoken on this subject with my own friends among the leaders of the Arya Samaj in India, and I have also published my own opinions. It follows, that in writing this I am stating nothing new. But I am anxious with the eagerness of true affection. that a great opportunity should not be lost of showing in action that the Arya religious position is not stationary, but progressive. I have been exceedingly glad to learn that in one of the more recent editions of the English translation of Satyarth Prakash, the second part is altogether omitted. What I would now ask is this, that the Hindi edition, which is the most important, as for as India is concerned, should also omit this second part which has given such great offence.

I am quite sure that this would be in accordance with the wishes of Swami Dayanand Saraswati himself, if he were alive to-day and could see how much further the religious argument has advanced since his own times, and what progress has been made in the Science of Comparative Religion. At the present moment, we are seeking to the utmost of our power, in the political sphere, to unite together Hindus and Musalamans, Sikhs and Jains, Parsis and Christians, into one great people, inspired with one common national purpose. But this cannot possibly be accomplished without the most sensitive care and the deepest respect for one another's

religious sentiments. And I wish to explain, if I may be permitted, with all delicacy and tenderness of feeling and with all true appreciation of the great work that the Arya Samaj has already achieved how this second part o the Satyarth Prakash does really offend, in the most painful manner, the most cherished feelings of members of other religions, including my own Christian religion. I would explain, also, that this offence is due, not to any harsh truth which has to be uttered, but rather because the religion itself has been misunderstood, and in certain cases, even rediculed. I have friends among the Mahommadan Community, who feel in this matter even more intensely the pain that I do myself. Is is not time, I ask again, that such pain should be once and for all removed?

It is undoubtedly true that, in those early days when Swami Dayanand Saraswati wrote these chapters, misguided and mischievous attacks were frequently made upon cherished beliefs in Hinduism and Islam by the older Christian missionaries. I have myself come across records of these controversies in older missionary publications; and I have taken a very active part in seeking to prevent their re-publication. Many, for instance, of the older books written by Dr. Mordoch and circulated by missionaries, were quite unfair and one-sided. I worked hard to get these omitted from the catalogues and no longer put into circulation. Therefore, it cannot be argued that I am bringing forward a suggestion, which I myself have not tried to carry out, I *have* tried in times past, and I have partly succeeded. Even if it is true,

that this second part of Satyarth Prakash was an attempt to carry the war into the enemy's country', what I now wish to assert is that we must be enemies no longer, but rather brothers. We have learnt the principle of Hindu-Mussalaman Unity, and we shall not be content unti other religions also are held in the same embrace.

Fortunately, as a matter of experience this old form of controversy has now very little place in India. It is a thing of the past, rather than of the present. I would, therefore, make one final appeal, and I know that I shall not appeal in vain, to the leaders of Arya Samaj in the Punjab and in the United Provinces, to follow in this matter the progressive revelation of truth which our own age is disclosing to us. If they are able to set free the Arya Principles from this controversial matter, which is subsidiary and not primary at all, they will be opening the gates wide for a much larger acceptance of the Arya principles themselves.

It is both a pleasure and a relief to me to turn from this subject, about which there may be some difference of opinion, and to write concerning the personality of Swami Dayanand Saraswati himself. I have felt more and more certain, as I have studied his character and pondered over it, that the secret of his influence is to be found in the way in which he embodied the ideal of ancient India, the soul of the Motherland. Just at the very time when people were beginning to give up their own cherished traditions in helplessness and despair : just at the time that people were beginning to adopt unthinkingly and weakly in a

wholesale manner the customs of the West; at that very time, Swami Dayanand Saraswati stood out, revealing in a living and inspiring form by his own magnetic personality, what in truth ancient India really was, what in truth she stood for, what was the vital spirit of her past.

In thus taking his place as a Reformer, Swami Dayanand swept aside, with a magnificent gesture of rejection, a hundred age-long abuses which were binding in fetters the soul of the country which he loved so well. He proved, by his own life and actions, that these customs did not really belong to the true Indian tradition. He purified religious worship from idolatry, he raised the position of women, he reformed the abuses of child-marriages, he broke down the barriers of untouchability. he encouraged Education among boys and girls alike and made them lovers of their country; he did away with the iron rigidity of the caste system, declaring caste itself depended upon moral character, not merely upon birth and social status. When we consider, what an immense burden was taken away from the community by such a reformation as this, we can understand how great the personality of Swami Dayanand must have been to bring such changes about. Men had come and gone, who had spoken concerning the crying need of such reforms. Some of them had been sincere workers, but they lacked strength with all the fiery energy of his amazing personality. He made these reforms to live in the hearts of men. Thousands listened and obeyed.

And even now, so many years after the death of Swami Dayanand Saraswati, these truths are still living and working in the hearts of men. As I have repeated often in my former articles, it is the work of the Arya Samaj religious workers, in Africa and elsewhere, which has often kept alight the torch of religion in these distant countries, where Indians have gone as settlers. Those Arya Samaj workers, as I have myself seen, have sacrificed their time, their energies and their resources, in order to provide a sound, healthy and religious education for boys and girls alike, in places where no other education could be provided. They have built homes of benevolence for the poor. They have helped the sick and afflicted.

My own master, Christ, has told me in the Gospels, that the one final test, which would be given to mankind, would be that of deeds and not words. "I was hungry" these are Christ own sentences, "and ye gave me food: I was thirsty and ye gave me to drink; I was naked, and ye clothed me: I, a stranger, and ye took me in: sick and in prison, and ye visited me. In as much as ye did it unto the least of these my brethern, ye did it unto me." Christ, in these words, makes no distinction of race or sect, nor even of followers and non-followers of the Christian creed. He refers everything to one issue. It is the deed of love that reveals the inner character, and it is character alone that counts in the long run.

It is because I had found so many members of the Arya Samaj in those distant countries who were fulfilling

the command of my master, Christ, who were helping the poor and the oppressed, teaching the young children, clothing the naked, giving food to the hungry, welcoming the stranger, it is because I have found this that I have always wished to write, or speak, of them with loving appreciation. And it is the earnestness of their lives more than anything else, which has made me understand the true greatness of the personality of Swami Dayanand Saraswati. whose Anniversary is to be celebrated once more this year with thanks giving and rejoicing.

THE GREAT SEER

OR

Interpretation of the Vedas by Swami Dayanand Sarasvati

BY

MAHATMA HANS RAJ, LAHORE.

It is admitted on all hands that ancient Aryavarta had a great reputation for original learning among the cultured nations of antiquity. So highly celebrated was the wisdom of the Brahmins of the country that the ancient sages of Greece considered it an honor to travel to India and learn lessons of wisdom at the feet of its hoary Rishis. In the course of long ages, with the corruption of their social and religious institutions, our forefathers lost their reputation for wisdom and valor, and remained famous only as the richest nation of the earth. The pomp and pride of our princes, the luxury of our nobles and the rich wares of our traders appealed to the covetousness of other nations, and inspired them with a desire to conquer India or carry on trade with its people. India was the land of golden pagodas whose glistening steeples invited the hungry and dazzled warriors of other climes for easy conquest and rich plunder. The invasions of Mahmud, Taimur and Nadir, the conquests of Shahabuddin and Baber and the struggles of different European nations to find a sea passage to India and make it their

own, show how it had become the cynosure of all neighbouring eyes. At last after a severe struggle with rival conquerors, the English became the masters of the land, and, putting down anarchy and misrule with a strong hand, gave peace and security to its teeming millions.

Before and immediately after the conquest of the country, the English and other European nations had very crude ideas about the people. They were thought of as little above the condition of savages, with no glorious traditions of the past or rich heritage for the present. They were the dark-skinned idolators who had no literary language or literature of their own. I was much amused to read in a work on Geography that the inhabitants of India were called Gentoos, that they were descended from Shem, a son of Noah, and that their language, which was named 'Sanskrit.' was discovered by a European gentleman in such and such a year. No better description of Indians could be expected from men who believed the traditions and the chronology of the Bible as divine, and traced the origin of all religion and history to the Jewish Scriptures.

But such a state of dark ignorance could not last for ever. The Europeans have a spirit of enquiry in them, and that adventurous turn of mind, which bade them undertake long sea voyages to discover a sea route to India and undergo untold hardships in fighting for supremacy here, made them explore the treasures of learning which our forefathers have bequeathed to us. The scholar and the missionary followed close upon the soldier. Sir

William Jones and his colleagues were the pioneers of a movement which brought to light the immensity and variety of our literature and showed to the European world that we had produced immortal works in religion, philosophy, poetry and drama, and were entitled to a position among the civilised nations of the world. The Missionaries also studied our literature, not, however, with a view to appreciate but to confute and refute it. They, too, could not conceal the truth that the precepts of our Shastras were vastly superior to the present religious practices of our countrymen.

This is not all. The flood of light let loose upon the West by the study of Sanskrit opened new fields of enquiry to the view of European scholars and savants. The perfect and unique system of Sanskrit Grammer embodied in the lectures of Panini and the commentaries of his successors led to the study of comparative grammer and the discovery of the Science of Philology which has cast so much light upon the history of the Aryans. The affinity of the languages spoken by the Indo-European nations was recognised, and the common origin of Celtic, Classical, Teutonic, Persian and Hindu races established to the utter discomfiture of those who believed the Jewish language to be the mother-tongue of all the languages of the world. Christian Europe bowed down to acknowledge the truth that Veda, and not the Bible, was the oldest book with the human race. The development of Mesmerism and Hypnotism in the West indicates the influence which the teachings of Patanjli are exercising

over the mind of Europe and America. Men recognised that the theories of Kapila did not clash with the discoveries of Modern Science, and that the philosophy of Vyas and the works of the authors of the Upnishads could satisfy and solace the minds of philosophers like Schopenhaur. The starting of the Theosophical Society, the conversion of Mrs. Besant, and the reception accorded to Swami Vivekanand in the Parliament of Religions are clear indications of the fact that even to the Westerns, Western thought has ceased to be all-in-all.

While the West has caught a new impulse by the study of Sanskrit, India has also witnessed a change, the like of which has never beeu known before. I do not refer to the physical conquest of India by England, for, however grand the fact in itself may have been, the Afghans and Turks had already led the way by the establishment of their dominion here. I allude to the intellectual and moral conquest of the people by Englishmen. During the palmiest days of Mnhammedan rule, the Hindus had never acknowledged themselves beaten by their masters in intellectual and moral progress. A Muhammadan Babar might defeat a Hindu Sanga and dispossess him of a portion of his territory but even he had to bend before a Hindu Nanak. Akbar, Faizi, Jehangir and Dara Shikoh had to bear testimony to the learning and saintliness of Hindu devotees. But with the advent of the English the case has become different. Hardly a day passes when we are not reminded of our inferiority. The railway, the telegraph and the factory

speak in unmistakable terms both to the educated and the uneducated that Englishmen are far superior to them in the knowledge of natural laws and their application to the conveniences of human life. The wonderfully complex machine of administration which regulates our affairs displays to us high powers of organization in the nation that bears rule over us. The dramas of Shakespeare, the poems of Milton and the writings of Bacon attest to the intellectual eminence of the ruling people. The perseverence. truthtulness, courage. patriotism and self-saceifice of Englishmen excite feelings of respect and admiration in our minds. What wonder is then that in their company, we feel ourselves conquered and humiliated.

Just at this moment of weakness, the missionary comes to us and whispers that the superiority of the European over the Indian is the gift of the son of God whom he has acknowledged as his King and Saviour and that your countrymen can really become great if they come under his banner. The idea thus insinuated is daily fed and strengthened by the education that he imparts to us through a large number of Mission Schools and Colleges that cover the country with their net-work. The missionary criticises the evils that have of late corrupted our society, and proudly points out to his own community as entirely free from those curses. He compares our sacred books with Christian scriptures, and proves to the satisfaction of many a misguided people that the latter are infinitely superior to the former. He is also encouraged in his proselytising work by the apathy

of the Hindus towards religious instruction. They send their children to schools for secular education without making any provision for religious training at home or school, with the result that our boys grow up utterly ignorant of the religious principles of their Shastras. No Christian father will ever entrust his sons to the care of him whom he believes inimical to his faith, but we do it daily, only to bewail at the result of our folly when some mishap befalls us. The godless education of Government Schools and Colleges has increased our indifference to religion, and we have been so completely won over to the world that we are ready to sacrifice our highest religious interests for the slightest worldly advantage to ourselves.

The labours of the Sanskrit scholars of Europe have also facilitated, though unconsciously, the path of the missionary. Accustomed to receive secular truths from the West without the slightest hesitation, our young men, unacquainted with the sublime truths of their Scriptures, are led to put implicit faith in the opinions of Western scholars on the subject of Hindu religion. Gentlemen, here I do not mean to blame such distinguished savants as Professors Max Muller and Monier Williams, or cast a slur on the world-wide reputation which they have deservedly won after years of toil in the sacred field of Sanskrit literature. European savants, excuse me, gentlemen, for this language, have been misled by the commentaries of native Sanskrit scholars whom they have closely followed, and it is no fault of theirs if they failed in fields where men more favourably situated than themselves had shared the same fate.

I fear, I must be a little more explicit here. The religious literature of the Hindus covers a long period, and includes among works of the highest merit others that are diametrically opposed to each other, though all of them allow a sort of general authority to the Vedas. These works were composed at different times, and represent different stages in the religious life of the Hindus. Notwithstanding the fact that all claim to be based on the Vedas, they entertain different views on many an essential point. Taking even European savants as our guide in this respect, we may safely assert that the mythology of the Puranas finds no support either from the law-books or the Vedas. But Puranic mythology being the latest development of Hindu thought, the authors and commentators of that period have strained every nerve to find in the Vedas sanction for the ideas they preached and acted upon. They interpreted the Vedas after their own manner, and scholars like Sayana and Mahidhar, who have been accepted as authorities by Western scholars, composed voluminous explanatory works which, while satisfying the demands of popular religion, have been preserved to us as monuments of their labour and learning.

Let us, gentlemen, pause here a moment, and examine our position. The Hindu religion, which could well withstand the steel of Mohammedan bigtory for hundreds of years, has been brought face to face with European science and criticism, wielded in the hands of men who are either indifferent to our interests or interested in converting us to their faith. Our situation demands that we

may brace our nerves to defend our religion, if we believe it to be true. against the attacks of its assailants; but alas we ourselves have got misgivings in our hearts. The vast and insensate majority of our conservative countrymen is so much steeped in idolatry and superstition, that it is well nigh unconscious of its own wretchedness. It is moreover divided into rival sects giving nominal allegiance to the Vedas but passionately clinging to the various books composed by their founders for the benefit of their followers. Whenever any section of the community has kept itself aloof from contending factions, it has, with an inconsistency characteristic of our race, outwardly recognised the sovereignty of all, but, inwardly ignoring the claims of religion altogether, yielded its heart to none. A few unmeaning ceremonies excepted, there is no common tie that unites the Hindu masses. no common link that fastens them to each other, no one principle which all of them may be moved to defend. As for the people who call themselves educated, they are beset with greater difficulties and less provided for against danger. Education has deprived them of the ignorant pride which, in the case of common people is the source of dogged pertinacity and tenancious adherence to their own views. Light has reached them only to reveal the hideous situation they are in. The Godless education of our Schools and Colleges has sapped the foundations of faith in God and His revealed Will; our boys are taught to despise their own religious books and prize those of the foreigner; above all, the conviction has been brought home to us by the writ-

ings of European savants that although we possess some philosophical works of inestimable value, our religious books contain a great deal of rubbish and nonsense along with a few gems of truth that lie embedded in it. We are told that Vedas, which are the basis of our religion and science, embody the child-like utterings of the primeval man, that they teach the worship of elements, and enjoin the practice of foolish rites that could please children but are disgusting to civilised man. Some of these opinions derive countenance even from the opinions of our priests, the natural guides of our people who, devoting themselves exclusively to the study of works composed in the mythological period, remain ignorant of the knowledge of Divine Revelation, and, in their zeal to defend the present corruptions of society, lend a helping-hand to the enemies of their faith. Thus the ancient religion of the Hindus, deserted by those who ought to have proved its best defenders, seems doomed to destruction by the blows dealt to it by its young adversaries. It seeks safety in concealment; it is afraid to come out and measure swords with its opponents in the field of debate and discussion; it confesses itself humbled and beaten by its enemies. It seems impossible to defend, without a blush on the face, the faith of the Rishis who at one time gave law and learning to the whole civilized world.

Gentlemen, it would be an act of ingratitude on my part to pass over the name of Raja Ram Mohan Roy who was the first to take the field in behalf of Hinduism. He at once perceived, with the unerring instinct of a

practical reformer, that the Vedas, the fountain-head of the Hindu Faith, were the source of pure religion and lent no sanction to the errors and evils that were the corruptions of a later age. He felt that the Vedas could satisfy the highest aspirations of the human soul better than the Bible or the Koran, and he therefore laid the foundation of a Church which taught the unity of God and the sanctity of the Vedas as its essential points. The Raja had intuitively lighted upon the truth, but he had not at his command that vast amount of Sanskrit learning which could strike terror into the hearts of the Hindu Pandits, though he often entered into lists against the Christians and defeated his opponents. But the light that had come to him disappeared with his death when his successor, doubting the strength of the rock upon which Ram Mohan Roy had built his Church, shifted its foundations and thus divided it for ever from the parent church of ancient sages.

Gentlemen, you will naturally enquire why Thakur Debendro Nath rejected the authority of the Vedas and assigned to them a position no higher than that of the Bible or the Koran. I beg leave to reply that no man in his position could do otherwise, and that this must always be the case with those who will be guided by the mythological school of the interpretation of the Vedas. The Thakur tried to study the Vedas, he doubted them, he sent Pandits to Benares to clear his doubts. They too could not interpret the Vedas rightly, because even they had forgotten to use the right key; and, as an honest

man, the teacher of the Brahmo Samaj threw away the Book which yielded him nothing but silly stories. You cannot blame him, you must blame the school which misled him.

Thus the Hindu faith, assailed on all sides by its vigorous opponents, had put forward one defender but he also deserted it in time of need. The faith of the Rishis was in danger of being swept out of the land where it had flourished from immemorial times. Even the Vedas, the expression of the Divine Will, entrusted to the care of the Brahmins, were threatened with oblivion. Men had despaired of finding unity in the chaos of conflicting opinions which the Hindus erroneously believe to be their religion, and had given up the task as hopeless. Everything portended utter confusion and dire destruction to our Faith when Swami Dayanand Saraswati, the Great Seer of the age, appeared among us.

I have called Swami Dayanand the Great Seer because like Rishis of yore he saw the Truth face to face. Long ages of ignorance and superstition had concealed the Vedic Truth under the cover of oblivion. His profound learning and penetrating intellect pierced through the obscure veil, and saw the gem of truth blazing in the majesty of its lustre and glory. He found the key which unlocked the door to lead him to the full light of the day. He discovered the true formula, the *open sesame* which gave him the possession of the golden treasure while others, who remembered "*open barley*," failed to gain even a sight of it.

There are some who call Swami Dayanand an impostor, a liar, a false interpreter of the Vedas. I do not quarrel with them, because in the search after truth, these slanderers have never wandered in the mazes of Hindu Shastras, never felt the difficulties that lie in the way of Vedic students, and never realized the importance of the discovery made by Swami Dayanand. The great Swami stands on a pedestal so high that the eyes of those who look at him from below are dazed, and they find nothing substantial in his place. Gentlemen, I admit that the truth discovered by him is the only bond which can unite us as a nation and that the movement inaugurated by him will, like the famous cow of the Hindu mythology, yield us all that is desirable in social and religious matters; but these collateral benefits should not weigh in our minds as proofs of the ulterior motives of the Swami. They are rather an index of the importance of his discovery and work. The brightness of the truth, discovered by him, would have been the same without these additional lights. Nor should we be swayed in our judgment against him by what has been miscalled as the unanimous voice of the Pandits. Had truth been judged by numbers, no reform would have ever succeeded. Weigh him not by the votes of those who are the devoted followers of the Mythological School, but by the evidence which he can bring forward to establish the existence of the school which he has followed. I contend that the system of interpretation inaugurated by Swami Dayanand is older and therefore more reliable than that followed by

Sayana and Mahidhar. Herein lies the fundamental difference of the Arya Samaj with the orthodox people; the Samaj and its founder stand or fall by this principle.

Gentlemen, we are now in a position to discuss the question of the true system of Vedic interpretation, and I will apply myself directly to it, hoping that I may not have to make an undue demand upon your time.

The students of Sanskrit literature are aware that Yaska, the author of Nirukta, is believed to be the highest authority on the interpretation of the Vedas. The work is quoted both by Sayana and Mahidhar with the profoundest respect and humility, and is universally acknowledged by the Pandits as one of the six helps to the study of the Vedas. Swami Dayanand proposed to base his interpretation of the Vedas on Nirukta. Yaska, the author of the work itself, claims a very high authority for his composition. In the 5th Khanda of the 6th Pada of the 1st Adhya, he writes:—"Rishis were those who had realized truth face to face. They communicated, by instruction, *mantras* to others—their inferiors, who had not realized truth face to face. These, put to much inconvenience by teaching, with a view to easy understanding, systematised this book, the Vedas and the helps to the Vedas." In the first Khanda of the same Pada, Yaska thus enforces the study of his work: "Without this, it is not possible to know the meanings of the Mantras. To him, who does not understand the meaning, the complete object of accentuation and etymology is unintelligible. Thus this repository of learning,

viz., Nirukta completes grammar and has its own ends."† Here we have a book that proposes itself as a key to the interpretation of the Vedas, and possesses an authority which is inferior only to that of the Vedas themselves. As all parties submit to its authority, I will refer to its contents as often as necessary.

Gentlemen, let me present you, first of all, with two illustrations of Veda Mantras interpreted to us both by the Mythological and Etymological Schools. Sayana and Mahidhar are the ablest advocates of the former and Yaska, the author of the Nirukta of the latter. Yaska has often styled these schools as *Aitihasik* and *Nairuktik*. The Mantras commented upon are Rig, Mandal 8, Ashtak 52 Sukta 12, Mantras 5—6 and Rig 8-5-2-5.

The Mythologists Say: Devapi and Shantanu sons of Rishtishen and born of the family of Kuru were two brothers. Shantanu, the younger got himself installed as King; Devapi took to penance. Then in the kingdom

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*साक्षात्कृतधर्म्माण ऋषयो बभूवुः तें ऽवरेभ्यो ऽसाक्षात्कृत धर्मेभ्य उपदेशेन मंत्रान्त्समम्प्रादुरुपदेशाय ग्लायंतो ऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुर्वेदंच वेदाङ्गानि च।

†अथापीद मन्तरेण मंत्रेष्वर्थ प्रत्ययो न विद्यते, अर्थमप्रतियतो नात्यन्तं स्वरसंस्कारोदेशः तदिदं विद्यास्थानं व्याकरणस्य कात्स्न्यं स्वार्थ साधकञ्च॥

of Shantanu clouds did not rain for twelve years. *Brahmans said to him,* "you have committed a sin, you have been installed in supercession of your elder brother; hence the clouds do not rain". At this Shantanu often visited his brother with the offer to rule. Devapi told him, "I will be your priest and sacrifice for you." The Sukta is of him, desirous of rain and the two Riks refer to the story. Translated by the Mythologists, they run as follows: Sage Devapi, the son of Rishtishen officiated as a priest. He knew the beneficent will of the gods. He brought heavenly rain water from the higher ocean to the lower. When Devapi, the priest of Shantanu, appointed by him as Hotree, sacrificed, engaged in contemplation after being moved with pity, Brihaspati granting the request of him who was desirous of rain and heard by the gods, gave him the Riks." The story upon which the interpretation is based is not given in the Vedas; it is a mere tradition.

Yaska has not given the Nairuktik meanings of the Mantras very clearly, but Durga Charan, his commentator who has alwas taken Sayana his authority, explains them also according to Etymological method. *Rishti* is lightning, *Rishtisena* one which has lightning as its army, is wind, *Arshtishen* its son is fire, as the Upanishads declare, *Vayu* was born of *Akash* and *Agni* of *Vayu*. The Mantras describe the action of heat as it brings down rain from the clouds. Their Nairuktik meanings are as follows: Heat that affects elements and produces motion

serves as *Hotree* conscious as if of the beneficent laws of the universe. It brings down pure rain water from the higher to the lower ocean. When, the affecter of elements and the benefactor of man being moved by pity calls for rain, the clouds bestowing their gifts on the chief of the elements, desirous of rain, answer it with thunder."* Gentlemen, see how beautifully and poetically have the beneficent laws of the universe been described to you; they suggest quite a fund of good and noble thought.

The second illustration is even more remarkable. The hymn referred to has Pururava as its Rishi who according to Sayana composed the poem, while according to Swami Dayanand he merely discovered its meaning. By this Mantra, says Sayana, Pururava praises Urvasi, the heavenly nymph who is a celebrated beauty of Indra's Court. The mythological introduction to its explanation is as follows: Mitra and Varuna who had just got their initiation saw Urvasi and desired her. Their vow was

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*आर्ष्टिषेणो होत्र मृषिर्निषीदन्देवापि दैवꣳमतिं चिकित्वान। स उत्तरस्मादधरं समुद्रमपो दिव्या असृजद्वर्ष्या अभि। यद्देवापिः शन्तनवे पुरोहितो होत्राय वृतः कृपयन्नदीधेत्। देवश्रुतं वृष्टिवनिं रराणो बृहस्पतिर्वाचमस्मा अयच्छत्।

निरुक्तपक्षे—ऋष्टिषेणो मध्यमः, तदपत्यमयमग्निः पार्थिव आर्ष्टिषेणो देवापिः, स शन्तनवे सर्वस्मै यजमानायेति योज्यम्। बृहस्पतिर्वाचस्पतिरिति मध्यमः। स्तनयित्नुलक्षणां वाचमित्यर्थः॥

broken and they cursed her, saying, Thou shalt be enjoyed by man. After this, king Ila, attended by the sons of Manu, went out a hunting, where he descried Devi in amorous sport with Siva. She had engaged in it on the condition that any male seeing her in that state would turn into a female. Ila, ashamed at the metamorphosis, supplicated to Siva who referred him to Parvati. She granted his request to the extent that he was to remain alternately male and female for six months. Once, on a certain occasion, Budha saw him while in the female state, fell into love with her, and visited her, who excelled in beauty the damsels of heaven. She gave birth to Soma who became the father of Pururava, the Rishi of the Mantra. He desired Urvasi who lived in Pratishthanpur. She agreed to be his wife on the condition that she would go back to Heaven if she ever saw him naked out of his bed. She kept two rams always tied in her bedroom. After the lapse of four years, the gods who felt her absence in heaven, ran away with the rams. Hearing the bleating of rams carried away by force, the king jumped out naked from his bed and brought them back. The lightning took the opportunity to show his nakedness to Urvasi who at once disappeared at the sight. Wandering like a maniac, the king went to Manas lake where he saw her sporting with nymphs. Pururava desired to enjoy her again, but she spurned him away weeping. Pururava addresses her in the Sukta. The Mantra translated by mythologists runs as follows: "Coming down from heaven, Urvasi shines like lightning, she fulfils all my desires that are

within her reach. She will give birth to an active, well-bred child, she will bring up Ayu." I think the above is a very good specimen of the inventive genius of the Hindus.

The author of the Nirukta has no beautiful story to tell. He is here less poetical but more faithful to Truth. He translates *Urvasi* as lightning, and interprets the Mantra thus: The lightning gleams, it shines while falling. It sends me water that I desire, it generates beautifull rippling water that is useful to man, and thus increases his life."* What a change from silly stories to scientific instruction!

Gentlemen, I can multiply instances, but I think the above examples would suffice to convince you that long before Sayana was born and Mahidhar wrote, to perpetuate the mythological system of Vedic interpretation and render its hold stronger on the nation, there flourished in the country the Nairuktic System which interpreted the Vedas in a different manner. If Swami Dayanand was

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*विद्युन्न या पतन्ती दिविषोद्गरन्ती मे अप्याकाम्यानि। जनिष्ठो अपो नर्यः सुजातः प्रोर्वशी तिरत दीर्घमायुः॥ विद्युदिव या पतन्त्य द्योतत हरन्ती मे अप्या काम्यान्युदकान्यन्तरिक्ष लोकस्य यदा नून मयं जायेताद्भयो ऽध्यप हति नर्यो मनुष्यो नृभ्यो हितो नरापत्यमिति वासु जातः सुजाततरो ऽथोर्वशी प्रवर्द्धयते दीर्घमायुः॥

an impostor because he differed from the prevalent school, Yaska was doubly so, as the great Swami trod the very path which had been trodden before by so distinguished a guide as the author of one of the Vedangas. The truth is that the true system of Vedic interpretation had been supplanted by the false one: Swami Dayanand came, discovered the truth and restored it to its pristine position.

The second point to which I beg to draw your attention is the fact that even following the old system of interpretation, ancient Rishis have held different views as to the meanings of different Mantras. They allowed difference of opinion and credited those who differed from them with honesty of purpose. The argument is, I hope conclusive against those who are ungenerous enough to doubt the sincerity of the Swami and throw away his Bhashya merely because his translation does not agree with the renderings of Hindu scholars and European savants. The Swami claims no more license than is given to every commentator. The Riks that I will explain to prove the point are Rig. 2, 3, 21, 4; 3, 8, 10, 3; Yaj 34, 55, Rig. 2, 3, 20, 2.

The first Rik has got four meanings,* two of them are from Yaska and the rest from Shakpuni and his son. According to Yaska, it means :

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*ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः। यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते। ऋचो अक्षरे परमे

Richas have their basis in that exalted, all pervading and eternal Being who is the receptacle of all luminaries. What will he, who does not know Him, do with the Vedas? Verily they who know Him are well placed. Also :

The body which is the support of all senses is supported by the intelligent, pervading and eternal soul. What will he who does not know the soul within, do with the body? Verily they who know the human soul are well conditioned.

Shakpuni translates it thus :—

Rig is contained in the all pervading name *Om*

व्यवने यस्मिन्देवा अधिनिषणाः सर्वे यस्तन्न वेद किं स ऋचा करिष्यति य इत्तद्विदुस्त इमे समासत इति विदुष उपदिशति कतमत्तदेतदक्षर मो मित्येषा वागिति शाकपूणिरृर्वश्च ह्यक्षरे परमे व्यवने धीयन्ते नानादेवतेषु च मन्त्रे-ष्वेतद्ध वा एतदक्षरं यत्सर्वान्त्सर्वी विद्यां प्रतिपद्यतीति च ब्राह्मणम् ।

आदित्य इति पुत्रः शाकपूणेरेषगर्भवति यदेन मर्चन्ति प्रत्यृचः सर्वाणि भूतानि तस्य यदन्यन्मन्त्रेभ्य स्तदक्षरं भवति रश्मयोऽत्र देवा उच्यन्ते य एतस्मिन्नधिनिषणा इत्यधिदैवत मथाध्यात्मं शरीरमत्र ऋगुच्यते यदेनेना-र्चन्ति प्रत्यृचः सर्वाणीन्द्रियाणि तस्य यदविनाशिधर्म तदक्षरं भवतीन्द्रियाण्यत्र देवा उच्यन्ते यान्यस्मिंन्नधिनिषणा नीत्यात्मप्रवादाः ॥

अक्षरं न क्षरति न क्षीयते वाक्षयो भवति वाचो ऽश्नुते ।

which contains as if all the Mantras. What will he who does not know *Om* do with the Rig? Verily they who know *Om* are well conditioned.

Shakpuni's son gives the following sense:

The sun, which is the source of all light, is supported by the exalted, all pervading and eternal God. What will he who does not know Him do with the sun? Verily they who know Him are well conditioned.

The variations in the sense are due to the various meanings of the words, *rik*, *vyoman*, and *deva*. *Rik* means *hymns* as well as *sun*; *Vyoman* has been interpreted as *prevading* or signifying the word *om*. *Deva* has got two senses here, *rays of the sun* and *senses of the body*.

The second Rik, if translated ordinarily, would give the following strange sense:

"The bull that has got four horns, three feet, two heads and seven hands and is tied thrice, roars. The great god enters among men."

Yaska says, the Mantra gives the description of a sacrifice. *Brishbha* which in modern Sanskrit means bull, is etymologically taken to mean the sacrifice or the Yajnya. The Mantra is thus explained: The sacrifice has got four horns, *viz.*, the Vedas for its protection. Its three feet are the three *Savans* or times, *viz.*, morning, noon and evening which carry it on to fruition. *Prayaniya* and *Udayniya* are its two heads. Its seven hands are

the seven metres of the Vedas. It is tied thrice, *viz.* regulated by Mantras, Brahmins and Kalap. It roars because priests chant Mantras at it. It has been prescribed for men only.

Patanjli, in his great commentary, the Mahabhashya, derives grammatical knowledge from this Mantra, and explains it thus: *

Vrishbha is the word that is spoken. It has got four horns in the shape of names, verbs, verbal particles, and conjunctional particles. Past, Present and Future are the three feet. Sounds perishable and imperishable are the two heads. Seven cases are its seven hands. It is imprisoned in breast, throat and head. It has been given to man.

Another commentator gives the following explanation.

Vrishbha means the Sun. Four cardinal points are its horns. Three Vedas are its foot stools because the periods prescribed for their study mark the progress of

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* चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य । त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्यां आ विवेश ॥ चत्वारि शृङ्गेति दर्शयति वा एतत् चत्वारोऽस्य पादा इति सवनानि अस्य त्रीणि शीर्षे सप्त हस्तासः सप्त छन्दांसि त्रिधा बद्धोऽस्त्रिभिर्बद्धो वृषभो रोरवीति रौति शब्दं मनुष्येभ्य आचष्टे मनुष्यानाभिमुख्येन प्रतिपादयति शंसन्ति मनुष्या यजमानाः मनुष्यान् महो देव इत्याह हि मनुष्यान् देवो यद्धो मर्त्यां आविवेशेति हि मनुष्यानाविवेश तत्॥

the sun. Day and night are its two heads. Its seven hands are the rays of the sun or seven seasons. It is tied thrice by earth, air and the bright region. It roars because it brings down rain among men.

The third verse is from the Yajur Veda.

Students of nature interpret it thus:

"Seven rays have been placed in the sun; these seven unceasingly protect all with due care. The travelling seven go back to the region of the setting sun. Then the two ever wakeful powers that protect the world keep watch over it."

Students of divinity understand it in this way: "Seven organs, (*viz.*, five senses, mind and intellect) have been given to the body: these seven unceasingly protect all with due care; these seven organs of knowledge are absorbed in the soul during the time of sleep; then the two ever wakeful protectors of the body keep watch over it." According to Nirukta, the two wakeful protectors

*चत्वारि शृङ्गाणि चत्वारिपदजातानि, नामाख्यातोपसर्गनिपातादय। त्रयो अस्य पादा: त्रय: काला., भूतभविष्यद्वर्त्तमाना:। द्वे शीर्षे द्वौ शब्दात्मानौ नित्य: कार्यश्च। सप्तहस्तासो अस्य, सप्त विभक्तय:। त्रिधाबद्ध: त्रिपुरस्थानेषु बद्ध: उरसि कण्ठे शिरसीति। वृषभ: वर्षणात्। रोरवीति। शब्दं करोति। कुत एतत्? रौति: शब्दकर्मा, महो देवो मर्त्यान् आविवेश—इति। महान देव: शब्द: मर्त्या: मरणधर्माणो मनुष्या:, तान् आविवेश। महता देवेन साम्यं यथा स्यादित्यध्येयं व्याकरणम्।

are the *Prajnyatma* and the *Taijasatma*; according to Mahidhar, they are the inspiration and respiration of man.

The fourth Rik, as interpreted by Yaska, means:

"That which scatters water, *viz.*, cloud, does not know its own secret; he who looks at it while concealed in the rays of the sun, understands it well. The cloud, generated in various ways and surrounded by the sky, pours its waters over the earth." While giving his own meaning, Yaska does not conceal the fact that the Sanayasis attach quite a different sense to the Mantra: "He who procreates, does not know its mystery. He alone realizes it who conceives the soul imprisoned in the womb. He is born over and over in the embryo of his mother, undergoes much suffering." Through this Mantra, the Sanyasis establish the superiority of celibacy over married life. Gentlemen, if you will grant me a little indulgence, I may present you with an interpretation of my own as I think that the Mantra enjoins another principle which is equally precious. I mean, it embodies an injunction against the procreation of a large number of children. "He who procreates does not know its mystery, he who knows it refrains from it. He who possesses many children by being born in the womb of his wife undergoes much suffering."

The various interpretations of the four Mantras quoted by me carry us one step further: Our sages not only followed the Nairuktic mode of interpretation but enjoyed a wide latitude even under this system.

In unfolding the meanings of the Vedic Mantras, they gave the freest scope to their intellect with no limitations upon it save those of grammer and natural science. We see the fruits of this system in the steady development of various branches of physical science among them. along with the spiritual culture of the highest order. It was one of the greatest misfortunes which befell our country that the Mythological System gained the upper hand and supplanted the Etymological System.

The third point, which is the most important of all, is that of the worship of one true God. No religious book which does not teach the unity of God and the efficacy of his exclusive worship is worth the value of a straw. None is so bold as to hold that the worship of one true God is not inculcated in the Vedas; what is maintained by the orthodox Pandits and European Savants is that lower deities or *devatas* have also been invoked and adored as divine personages in the hymns. For hundreds of years the ancient Aryas worshipped the elements and the forces of nature, and it was by gradual development in religious ideas that the notion of one Supreme Ruler of the universe dawned upon their minds. I would here give the view of Professor Max Muller on the subject in words culled from his writings. Says the learned Professor; "I could not even answer the question if you were to ask it whether the religion of the Vedas was *polytheistic* or *monotheistic*. Monotheistic in the usual sense of that word, it is decidedly not, though there are hymns that assert the unity of the Divine as fearlessly

as any passage of the Old Testament or the New Testament or the Qoran. But by the side of such passages which are few in number, there are thousands in which ever so many divine beings are praised and prayed to. If, therefore, there must be a name for the religion of the Rigveda, polytheism would seem at first sight the most appropriate Polytheism has, however assumed with us a meaning which renders it totally inapplicable to the Vedic religion. Our ideas of polytheism being chiefly derived from Greece and Rome, we understand by it a certain more or less organised system of gods different in power and rank and all subordinate to a supreme god or Zeus or Jupiter. In the Veda however, the gods worshipped as supreme by each sect stand still side by side. No one is first always, no one is last always. Even gods of a decidedly inferior and limited character assume occasionally in the eyes of a devoted poet supreme place above all other gods." The Professor subsequently proposes and adopts *henotheism* or the worship of single god as the name of the Vedic religion to distinguish it from *polytheism*.

Quite opposed to the views of the Professor on this point are the opinions of Swami Dayanand. He asserts that the religion of the Vedas is monotheism pure and simple—the exclusive worship of one true God and of Him only. There are thirty-three gods mentioned in the Vedas, but they are merely the forces of nature that serve us every day; he whom we have to serve and worship is the supreme soul of the universe. Fire, Wind,

Sun &c., are mentioned as natural agents which we should utilise for our purposes but not adore as divine beings to hear and grant our prayers. As the attributes of God are innumerable, so are the names given to him in the Vedas. These names of God which we may call attributive, are also the names of many material objects. Thus *Agni* is both all knowing and effulgent God and fire terrestrial, aereal, and celestial. The context alone can be our guide as to what meanings are to be taken in a passage.

Here are two diametrically opposed opinions of two eminent scholars on a most essential point of faith. Some of my hearers, influenced probably by the latent idea in their minds that the interpretation of Swami Dayanand is far fetched and false, may be inclined to give greater credence to Professor Max Muller, but I lean to the side of Swami Dayanand whose knowledge of Sanskrit was, in my humble opinion, superior to that of the distinguished Professor. Putting aside however our prepossessions for a moment, we should enquire and find out the Truth, because Truth and Truth alone should be the sovereign object of our desires.

To render issues clearer, let me sum up the position, and point out the real cause of difference. Both of them admit that God is revealed to us by the Vedas. Here ends the agreement, and the difference begins. Swami Dayanand further maintains that *Agni*, *Vayu Surya*, &c., are the names of material objects as well as of God; the

Professor seems to hold that they do not signify God. The question is, whose opinion is the correct one?

The ordinary sense of the word *deva* or *devata* is the first cause of misconception in the popular mind. In English too they translate it by the term *God* or *Goddess* which is misleading. These words imply supernatural beings who have power to grant or refuse our requests. Now whenever it is said that such and such a Mantra has such and such a *devata*, it is at once concluded that the hymn offers divine honours to it. There are Mantras that have mortar and pestle as their *devatas*. Adversaries of the Vedic religion point it out with triumph and complacently observe that there are traces of fetish-worship in the Vedas. They are quite wrong, because they base their opinion on the use of the word *devata* whose meaning they do not understand. It would be an insult to the learning of the Professor to assert that he also shares the popular mistake. He warns the reader against this error. He writes: "Now native scholars call these rivers *devatas* or deities and European translators too speak of them as gods and goddesses, unless we mean by gods and goddesses something very different from what the Greeks called river gods and river goddesses. And what applies to these rivers applies more or less to all the objects of Vedic worship. They are still oscillating between what is seen by the senses, what is created by fancy and what is postulated by the understanding; they are things, persons, causes according to the varying disposition of the poets; and if we call them gods and god-

desses, we must remember the remark of an ancient native theologian who reminds us that by *devata* or diety he means no more than the object celebrated in a hymn." Yaska is the excellent native theologian alluded to in the above quotation. He settles the question for ever by saying that the subject-matter of a hymn is its *devata*, be it the Great God *himself or any object of His creation.* The Vedic Mantras were meant to teach us religion as well as other useful knowledge, and they must have many material objects as their *devatas*. This in no way implies that we are to worship and adore them as gods.

Now comes the all-important question whether the words *Agni, Surya, Akash* &c., have ever meant God. The first impression of a man who is told that these words also mean God, is not much in favour of this view as he has been taught from his cradle to believe that the Vedas inculcate the worship of various deities and his notions on the subject have been confirmed by the school and college education he has received. He is struck with the newness of the idea and thinks it to be far-fetched. But let him divest himself of preconceived ideas and work in the wide field of ancient Sanskrit literature for a period. He will be disabused of the wrong notion cherished by him from infancy. Gradually the conviction will grow in his mind that God is the primary and elements the secondary sense of the words. He will realise indescribable beauty in the Mantras which he formerly held idolatrous. He will feel that no better words than *Agni, Vayu, Surya* and *Soma* could be found to describe

the indescribable, whom the Vedas term Om. Gentlemen, this has been the experience of my own life, and I believe many others must have passed through the same mental state.

I will now quote proofs to establish our position. Some of them have been given by Swami Dayanand; others are new. They fall under the following arguments:

(1). The Vedas themselves declare that *agni*, *vayu* &c., are the names of one Supreme being. Look to Rig, 213-22-66. It is repeated as Rig. 1,22-46, Yaska translates it in this way, and his translation has been accepted *verbatim* by Sayana: "This *agni* which is great and *one*, wise men call Mitra, Varuna, resplendent and great." Max Muller expresses the same idea when he translates it thus: "That which is one, sages name it in various ways; they call it Agni, Yama, Matriswan." The 1st Mantra of the 32nd Adhya of Yajur Veda runs thus: "He is verily Agni, He is verily Aditya, He is Vayu, He is certainly Chandrma. He is verily Shukra, He is Brahma, He is Apah, He is Prajapati." Perhaps it may be objected by some that the Mantra simply declares the identity of fire, sun, wind, moon, water, &c., but this is to credit the author of the Yajur Veda with more than human folly. Moreover the question is set at rest by the fact that Parmatma or the Supreme Soul is the *devata* of the hymn and the word *brahma* is used in the body of the Mantra too.

(2). There are Mantras in the Vedas wherein these words are used and where you cannot but translate them as God without violating the sense of the passage. In Yajur Veda 2-26, we have Ishwar as the deity of the Mantra which conclusively shows that his attributes are given in the passage. Swami Dayanand translates the Mantra thus: "O Ishwar, Thou art self-existent and beneficent. Thou art light and the giver of light; give me light also. I seek protection of the life-giving Being," The orthodox will have to translate it in this way: "Thou art self-existent and beneficent. Thou art light and the giver of light; Give me light also. I seek the protection of the sun." The word in the original is *Surya*. If we understand it to mean the material sun, the diety of the Mantra becomes misleading. The *devata* itself here declares that *Surya* is synonymous with *Ishwar* or God. In the 14th and 15th Mantras of the 32nd Adhya of Yajur Veda, we have God as deity, though in the body of the Mantras we have merely such words as *Agni*, *Varuna*, *Indra* and *Vayu*. The Mantras are: "Agni make me today wise with the wisdom which is desired by saints and sages. Varuna may grant me wisdom, Agni, the protector of his subjects, may grant me wisdom, Indra and Vayu may grant me wisdom. The supporter may grant me wisdom." Had the prayers been addressed to elemental gods, the Great god would never have been the diety of Mantras. To my mind at least the Mantras are the proofs of assertion that the words here indicate none else than God.

But to me no proof is stronger than that afforded to us by the study of the fortieth Adhya of the Yajur Veda. It is from first to last devoted to *brahma vidya* or divine knowledge. All the commentators are unanimous on this point. Mahidhar has the following prefatory remarks on the Adhya. "This Adhya has *Atma* or God as it *devata*, *Anushtup* its metre and *Dadhichathawan* its Rishi. The Rishi discourses to his son or pupil who has observed the sacraments, read the Vedas, begotten children, performed sacrifices to the best of his powers, who is without sins and desires, who has fashioned his conduct according to the five commands and the five precepts, and who is desirous of salvation." There are 17 hymns in the Adhya; the word Agni in the vocative case occurs in the 16th. As Atma is the diety of the Adhya, Agni in the passage means God and not fire. The argument becomes irresistible when I consider the passage in the light of Mantras that precede it. I give below the translation of the Mantras from the 5th to 16th. It will, besides securing my object, give you an idea of God as taught by the Vedas.

"The Supreme being eludes wholly and entirely the grasp of ignorant minds, although in his own nature He is uniform and immoveable. From those devoid of true knowledge he is far, though verily he is most approximate to the wise. He pervades the inside of the universe and verily he engrosses the outside. The wise man who perceives the entire creation as resting in the Supreme being alone and the Supreme being as pervading the entire

universe never gives way to doubt. To him who has realised that the entire universe rests in the Supreme Being, every living being appears as dear as his own soul. Verily what in the world can grieve or elate him who has realised the unitary nature of the Supreme spirit. The Supreme Being pervades the entire universe. He is of infinite might. He is incorporeal, indivisible and impe-penetrable. He is free from the bonds of nerves and muscles. He is holy and free from sin. He is omniscient, privy to our inmost thoughts, presides over all and is self-existent. He reveals to his eternal subjects the true knowledge of the Vedas. Dense ignorance shall be the lot of those who seek beatitude in works alone but far worse shall assuredly be the portion of those who seek it in knowledge alone. Far different is said to be the result of knowledge and far different of works. Thus have we heard from the sages who declared the same unto us. Whoever understands the value and nature of knowledge and works at one and the same time, the same shall by virtue of his works triumph over death and shall obtain beautitude by means of knowledge. Utter darkness shall be the lot of those who worship the primal atom but to far greater darkness shall assuredly be consigned those who worship the visible objects sprung from atoms. Far different are the results of *sambhawa* and *asambhawa*. Thus have we heard from the sages who declared the same unto us. He who understands *sambhuti* and *vinash* at one and the same time, shall by virtue of his knowledge of the primal atom triumph over

death and shall obtain beatitude by virtue of the knowledge of the Divinity in visible creation. The air shall sustain immortal soul while the material body shall be consumed to ashes. O! active being, think till thy latest breath, of the Supreme eternal spirit, think of Him for strength and think of thine own actions. O! Omniscient Agni, we bow unto thee with profound humility; cast out from us all debasing and sinful desires and habits, and lead us by paths of righteousness to the acquisition of all true knowledge that we may enjoy true happiness."

Gentlemen! mark the use of the word *widvan agni* in the last but one mantra of an Adhya devoted exclusively to the knowledge of God. We are required to pray to Agni after we have acquired the sublime knowledge communicated in the Adhya. Can *Agni* in this passage mean anything else than God? Can even an orthodox Pandit, true to his own traditions, believe that a Brahmavadin is required to pray to fire? No one in his senses can believe that the Vedic Rishi, who had realised the sublime idea of God from the preceding Mantras, will bow down to fire and ask it to lead him in the paths of righteousness? Is it not profanity to think a Rishi capable of such an act? Surely the word *Agni* here does not and cannot signify anything else than the Supreme Spirit, the deity of the Mantra.

3. Rishis have declared in their works that these words are used for God. In the last Adhya of Shwetashvatar Upanishad we find the word Agni used in Slokas 14 and 15. In the first it means the light in the sacred fire,

The juxtaposition is significant. "There the sun does not shine, nor moon and stars, nor does this lightning gleam, how can this agni or terrestrial fire. He shining, all these shine ; all this shines by his light. There is one God, destroyer of ignorance in the midst of the universe. Surely he is *agni* residing in a pure heart. Knowing him alone, one can triumph over death, no other way exists to walk in life." No one can doubt that the term *agni* is used as synonymous with God. In the first section of Aitreya Upanishad the student enquiries from his teacher who is that *atma* whom we worship? and he replies that he is Omniscient himself who is called by such names as Indra, Brahma and Prajapati. Vyas, the author of the Vedant Sutras and his commentator, the celebrated Shankar are conclusive on this point. The Sutras that bear on this subject are 1·1 22, 23, 24 and 1-2-24 and 1, 3, 8, 10, 14, 39, 40, 41. Sutras 22, 14 and 41 relate to Akash. They are : "He that is Brahma is called Akash because he has been spoken of as containing all things." On Sutras 22 and 41 Shankar has the following : "It is written in Chhandogya Upanishad ; "What is the fate of this world. He the teacher replied ; Akash, all these objects are born from Akasha, in the end they return to him, Akash is far greater than these, Akash is their support." There is a doubt, whether Akash signifies Parabrahma or elemental space. Why is there doubt ; because the word is employed in *both senses.* Here we say it is right to take it in the sense of Brahma." Again : Akash is certainly the container of *nam* and *rup.* He within

whom they are contained is Brahma. He is immortal. He is the spirit." Thus says the Sruti. Whether Akash here signifies Parabrahma or well known elemental space, is to be considered. It may be proper to take it as signifying space, for the meaning is fixed by usage, it is the container of *nam* and *rup* because of the room which it affords and there is no mention of such specific attributes as the creation of the world. But still here it is right to interpret it as meaning, Parabrahma." Sutras 24 and 40 relate to Jyoti and mean : "He is called Jyoti or light because it is a part of his attributes. He is called light because he is so declared." Says Upanishad : "This our soul after leaving the body attains to supreme light and abides in its own form." Commenting upon this, Shankar declares that although it has been said that saved souls abide in the sun, the word light here means God. Sutras 23 and 39 are : Therefore He is *Pran*; He is so called because the world trembles from His fear." On the first, Shankar remarks that *Pran* here is not air in special conditions but God, the life of all. Sutra 8 declares that God is Bhuma because he has been pointed out as superior to human soul. In Sutra 10 God is styled as *Akasha* because He supports all things contained in space. Shankar has the following upon it : "Sruti says ; in whom is space contained and thoroughly contained. He replies, verily he is that Akshar, O Gargi whom the Brahmans speak of as subtle and great." Here is a doubt whether Akshar means a letter or God. The arguments in favour of the former sense, are that

Akshar is ordinarily known to mean a letter and the Shruti declares the universe as contained in *Om* letter. But *Akshar* really signifies God because he contains all that is contained in space." Commenting on Sutra 24 of the 2nd Pada, Shankaracharya writes: "*Vishwanar* is the Supreme Spirit, because He is the soul of all. Agni shall also be used in the sense of the Supreme Spirit." The great law giver Manu says at the end of his famous work: "Some call him Agni, others Manu and Prajapati, many name him Indra and Prana, others the eternal Brahma."

Gentlemen, you must have been tired by my frequent quotations from Shastras and other works but that was unavoidable owing to the importance of the subject. The whole fabric of the Vedic faith is based on the rock of this truth and any number of quotations brought forward to fortify it are not amiss. Let me also state it that our views on the subject though opposed to those of Professor Max Muller, derive support from the quotations given by me. He says that in the Vedas different deities have no defined position given to them. None is always first and none is always last. Now to my mind this admission is a proof of the truth of Swami Dayanand's position. I need not coin new words to name and explain the fact. Our explanation is simple. The names of all the deities are the names of one Supreme Being and therefore there can be no subordination of one name to the other. All the names are the first and all the last. To me it appears that the learned Professor has also got

glimmerings of Truth. He writes at the end of the chapter which I have already quoted; "You see this is as beautiful and in some respects as true as Psalms and yet we know, that there never was such a Deva or God or such a thing as Varuna. We know, it is a mere name meaning originally covering or all embracing which was applied to the visible starry sky and afterwards by a process perfectly intelligible developed into the name of a being endowed with human and superhuman qualities." A little further on: "Only let us be careful in the use of that phrase, it is a mere name. Every name was originally meant for some thing; only it often failed to express what it was meant to express and then became a weak or empty name what we then call a mere name. So it was with these names of Vedic gods. They were all meant to express the Beyond, the Invisible behind the visible, the Infinite within the finite, the supernatural above the natural, Divine Omnipresent and Omnipotent. They failed in expressing what by its very nature must always remain inexpressible. But that Inexpressible itself remained and in spite of all these failures it never succumbed or vanished from the minds of the ancient thinkers and poets, but always called for new and better names, nay calls for them even now and will call for them to the very end of Man's existence upon earth." Gentlemen, here is a partial admission. The Professor seems to admit that the names of the Vedic gods were meant to express the invisible, the infinite and the supernatural. Swami Dayanand contends that they meant the invisible

as well as the visible forces of nature which the Professor calls gods but the Swami names devatas in the sense in which Yaska uses the word.

Gentlemen, I have tried to defend Swami Dayanand and his commentary though they stand in no need of defence from a weak man like myself. I believe that his discovery of the key to the interpretation of the Vedas is the greatest discovery of the times and that if you realise it once and work with heart within and God overhead, it will produce momentous results not only in the life of the Hindu nation but in the history of the world. I see signs of the spiritual renaissance of the world through India. May the forcast be true and may the members of the Arya Samaj justify it by their conduct.

Dayananda.

The Man and His Work.

(By Shri Aravindo Ghosh.)

I

Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and pussiant granite, with verdure on its summit, a solitary, pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda.

It was Kathiawar that gave birth to this pussiant renovator and new-creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hills, something of the voice and puissance of the sea that fling itself upon those coasts, something of that humanity

which seems to be made of the virgin and unspoilt stuff of Nature. fair and robust in body, instinct with a fresh and primal vigour, crude in the crude but in a developed nature capable of becoming a great force of genial creation.

When I seek to give an account to myself of my sentiment and put into precise form the impression I have received, I find myself starting from two great salient characteristics of this man's life and work which mark him off from his contemporaries and compeers. Other great Indians have helped to make India of today by a sort of self-pouring into the psychological material of the race, a spiritual infusion of themselves into the fluent and indeterminate mass which will one day settle into consistency and appear as a great formal birth of Nature. They have entered in as a sort of leaven, a power of unformed stir and ferment out of which forms must result. One remembers them as great souls and great influence who live on in the soul of India. They are in us and we would not be what we are without them. But of no precise form can we say that this was what the man meant, still less that this form was the body of that spirit.

The example of Mahadeva Govind Ranade presents itself to my mind as the very type of this peculiar action so necessary to a period of large and complex formation. If a foreigner were to ask us what this Maharatta Economist, reformer, patriot precisely did that we give him so high a place in our memory, we should find it a little

difficult to answer. We should have to point to those activities of a mass of men in which his soul and thought were present as a formless former of things, to the great figures of present day Indian life who received the breath of his spirit. And in the end we should have to reply by a counter question, "What would Maharastra of to-day have been without Mahadev Govind Ranade and what would India of to-day be without Maharastra"? But even with those who were less amorphous and diffusive in their pressure on men and things, even with workers of a more distinct energy and action, I arrive fundamentally at the same impression. Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically we know not well how, we know not well where in something that is not yet formed, something leonine, grand, intuitive, up-heaving that has entered the soul of India and we say, "Behold Vivekananda still lives in the soul of his Mother and in the souls of her children. So it is with all. Not only are the men greater than their definite works, but their influence is so wide and formless that it has little relation of any formal work that they have left behind them.

Very different was the manner of working of Dayanand. Here was one who did not infuse himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze on men and things.

Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his condition with a sovereign clairvoyance of the spirit and executed his conception with the puissant mastery of the born worker. As I regard the figure of this formidable artisan in God's workshop, images crowd on me which are all of battle and work and conquest and triumphant labour. Here, I say to myself, was a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself up to me in a powerful impression of spiritual practicality. The combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of Dayananda.

Even if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him an unique place among our great founders. He brings back an old Aryan element into the national character. This element gives us the second of the differentiæ I observe and it is the secret of the first. We others live in a stream of influences; we allow them to pour through us and mould us; there is something shaped and out of it a modicum of work results; the rest is split out again in a stream of influence. We are indeterminate in our lines, we accom-

modate ourselves to circumstance and environment. Even when we would fain be militant and intransigent, we are really fluid and opportunist. Dayananda seized on all that entered into him, held it in himself, masterfully shaped into the form that he saw to be right and threw it out again into the forms he saw to be right. That which strikes us in him as militant and aggressive, was a part of his strength of self-definiton.

He was not only plastic to the great hand of Nature, but asserted his own right and power to use Life and Nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action. "Be not content, O Indian, only to be infinitely and grow vaguely, but see what God intends thee to be, determine in the light of his inspiration to what thou shalt grow. Seeing, hew out of thyself, hew that out of Life. Be a thinker, but be also a doer: be a soul, but be also a man; be a servant of God, but be also a master of Nature!" For this was what he himself was; a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.

In Dayanda's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with what a master-glance of practical intuition was this to go back trenchantly to [illegible] of Indian

life and culture, to derive from the flower of its first birth the seed for a radical new birth! And what an act of grandiose intellectual courage to lay hold upon this scripture defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism and to perceive in it its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation.—a scripture of divine knowledge, divine worship, divine Action. I know not whether Dayananda's powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation. But this matters little. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, of whole manhood and a whole nation-hood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her—to what might issues? —out of her long indolent sleep by her rivers and rice fields,—Rammohan Roy stopped short at the Upanishads. Dayananda looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous,—and intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to stand still. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new-creation. Dayananda's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable.

And in the work as in the man we find that faculty of spontaneous definite labour and vigorous formation which proceeds, from an inner principle of perfect clearness, truth and sincerity. To be clear in one's own mind, entirely true and plain with one's self and with others, wholly honest with the conditions and materials of one's labour, is a rare gift in our crooked, complex and faltering humanity. It is the spirit of the Aryan worker and a sure secret of vigorous success. For always Nature recognises a clear, honest and recognisable knock at her doors and gives the result with an answering scrupulosity and diligence. And it is good that the spirit of the Master should leave its trace in his followers, that somewhere in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the men will be forthcoming, the means forthcoming and that work will, surely be done.

Truth seems a simple thing and is yet most difficult. Truth was the master-word of the Vedic teaching, truth in the soul, truth in vision, truth the intention, truth

in the act. Practical truth, *aryatva*, an inner candour and a strong sincerity, clearness and open honour in the word and deed, was the temperament of the old Aryan morals. It is the secret of a pure unspoilt energy, the sign that a man has not travelled far from Nature. It is the bardexter of the son of Heaven Devasputra. This was the stamp that Dayananda left behind him and it should be the mark and effigy of himself by which the parentage of his work can be recognised. May his spirit act in India, pure, unspoilt: unmodified and help to give us back that of which our life stands especially in need, pure energy, high clearness, the penetrating eye, the masterful hand, the noble and dominant sincerity.

Dayananda and the Veda.

II

Dayananda accepted the Veda as his rock of firm foundation, he took it for his guiding view of life, his rule of inner existence and his inspiration for external work, but he regarded it as even more, the word of eternal Truth on which man's knowledge of God and his relations with the Divine Being, and with his fellows can be rightly and securely founded. This everlasting rock of the Veda, many assert, has no existence, there is nothing there but the commonest mud and sand, it is only a hymnal of primitive barbarians, only a rude worship of personified natural phenomena, or even less than that, a liturgy of ceremonial sacrifice, half religion, half magic, by which superstitious animal men of yore hoped to get themselves gold and food and cattle, slaughter pitilessly their enemies, protect themselves from disease, calamity and demoniac influences and enjoy the coarse pleasures of a material Paradise. To that we must add a third view, the orthodox, or at least that which arises from Sayana's commentary, this view admits, practically, the ignobler interpretation of the substance of Veda and yet —or is it therefore ?—exalts this primitive farrago as a holy Scripture and a Book of Sacred Works.

Now this matter is no mere scholastic question, but has a living importance, not only for a just estimate of

Dayananda's work but for our consciousness of our past and for the determination of the influences that shall mould our future. A nation grows into what it shall be by the force of that which it was in the past and is in the present and in this growth there come periods of conscious and subconscious stock-taking when the national soul selects, modifies, rejects, keeps out of all that it had or is acquiring whatever it needs as substance and capital for its growth and action in the future: in such a period of stock-taking we are still and Dayananda was one of its great and formative spirits. But among all the materials of our past, the Veda is the most venerable and has been directly and indirectly the most potent. Even when its sense was no longer understood, even when its traditions were lost behind Pauranic forms, it was still held in honour, though without knowledge, as authoritative revelation and inspired Book of Knowledge, the source of all sanctions and standard of all truth.

But there has always been this double and incompatible tradition about the Veda that it is a book of ritual and mythology and that it is a book of divine knowledge. The Brahmanas seized on the one tradition, the Upanishads on the other. Later, the learned took the hymns for a book essentially of ritual and works, they went elsewhere for pure knowledge, but the instinct of the race bowed down before it with an obstinate inarticulate memory of a loftier tradition. And when in our age the Veda was brought out of its obscure security behind the purdah of a reverential neglect, the same pheno-

menon re-appears. While Western scholarship extending the hints of Sayana seemed to have classed it for ever as a ritual liturgy to Nature-Gods, the genius of the race, looking through the eyes of Dayanada, pierced behind the error of many centuries and again the intuition of a timeless revelation and a divine truth given to humanity. In any case, we have to make one choice or another. We can no longer securely enshrine the Veda wrapped up in the folds of an ignorant reverence or guarded by a pious self-deceit. Either the Veda is what Sayana says it is, and then we have to leave it behind for ever as the document of a mythology and ritual which have no longer any living truth or force for thinking minds, or it is what the European scholars say it is, and then we have to put it away among the relics of the past as an antique record of semi-barbarous worship; or else it is indeed Veda, a book of divine knowledge, and then it becomes of supreme importance to us to know and to hear its message.

It is objected to the sense Dayanada gave to the Veda that it is no true sense but an arbitrary fabrication of imaginative learning and ingenuity, to his method that it is fantastic and inacceptable by the critical reason, to his teaching of a revealed Scripture that the very idea is a rejected superstition impossible for any enlightened mind to admit or to announce sincerely. I will not now examine the solidity of Dayananda's interpretation of Vedic texts, nor anticipate the verdict of the future on his commentary, nor discuss his theory of revelation. I

shall only state the broad principles underlying his thought about the Veda as they present themselves to me. For in action and thought of a great soul or a great personality the vital thing to my mind is not the form he gave to it, but in his action the helpful power he put forth and in his thought the helpful truth he has added or it may be, restored to the yet all too scanty stock of our human acquisition and divine potentiality.

To start with the negation of his work by his critics, in whose mouth does it lie to accuse Dayananda's dealings with the Veda of a fantastic or arbitrary ingenuity? Not in the mouth of those who accept Sayana's traditional interpretation. For if ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced, as great learning too often is, from sound judgment and sure taste and a faithful critical and comparative observation, from direct seeing and often even from plainest common sense or of a constant fitting of the text into the Procrustian bed of pre-conceived theory, it is surely this commentary, otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by the Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For if ever there was a toil of interpretation in which the loosest vein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and

preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour, so eminently respectable, otherwise for its industry, good will and power of research, performed through a long century by European Vedic scholarship.

What is the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpungable. The Vedic hymns are chanted to the One Deity under many names, names which are used and even designed to express His qualities and powers. Was this conception of Dayananda's arbitrary conceit fetched out of his own too ingenious imagination? Not at all; it is the explicit statement of the Veda itself; "One existent, sages" not the ignorant, 'mind you, but the seers, the men of knowledge,—"speak of in many ways, as Indra and Yama, as Matariswan, as Agni." The Vedic Rishis ought surely to have known something about their own religion more, let us hope than Roth or Max Muller, and this is what they knew.

We are aware how modern scholars twist away from the evidence. This hymn, they say, was a late production, this loftier idea which it expresses with so clear a force rose up somehow in the later Arayan mind or was borrowed by those ignorant fire-worshippers, sun-worshippers, sky-worshippers from their 'cultured and philosophic Dravidian enemies. But throughout the Veda

we have confirmatory hymns and expressions: Agni or Indra or any other is expressly hymned as one with all the other gods. Agni contains all other divine powers within himself, the Maruts are described as all the gods, one deity is addressed by the names of others as well as his own, or, most commonly, he is given as Lord and King of the universe, attributes only appropriate to the Supreme Deity. Ah, but that cannot mean, ought not to mean, must not mean the worship of One; let us invent a new world, call it henotheism and suppose that the Rishis did not really believe Indra or Agni to be the Supreme Deity but treated any god or every god as such for the nonce, perhaps that he might feel the more flattered and lend a more gracious ear for so hyperbolic a compliment! But why should not the foundation of Vedic thought be natural monotheism rather than this new fangled monstrosity of henotheism? Well, because primitive barbarians could not possibly have risen to such high conceptions and, if you allow them to have so risen, you imperil our theory of evolutionary stages of human development and you destroy our whole idea about the sense of the Vedic hymns and their place in the history of mankind. Truth must hide herself, common sense disappear from the field so that a theory may flourish? I ask, in this point, and it is *the* fundamental point, who deals most straightforwardly with the text, Dayananda or the Western scholars?

But if this fundamental point of Dayananda's is granted, if the character given by the Vedic Rishis them-

selves to their gods is admitted, we are bound, whenever the hymns speak of Agni or another, to see behind that name present always to the thought of the Rishi the one Supreme Deity or else one of His powers with its attendant qualities or workings. Immediately the whole character of the Veda is fixed in the sense Dayananda gave to it, the merely ritual, mythological, polytheistic interpretation of Sayana collapses, the meteorological and naturalistic European interpretation collapses. We have instead a real Scripture, one of the world's sacred books and the divine word of a lofty and noble religion.

All the rest of Dayananda's theory arises logically out of this fundamental conception. If the names of the god-heads express qualities of the one Godhead and it is these which the Rishis adored and towards which they directed their aspiration, then there must inevitably be in the Veda a large part of psychology of the Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's Godward conduct. Dayananda asserts the presence of such an ethical element, he finds in the Veda the law of life given by God to the human being. And if the Vedic godheads express the powers of a supreme Deity who is Creator, Ruler and Father of the universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element, he finds in the Veda the secrets of creation and the law of Nature by which the Omniscient governs the world.

Neither Western scholarship nor ritualistic learning has succeeded in eliminating the psychological and ethical value of the hymns, but they have both tended in different degrees to minimise it. Western scholars minimise because they feel uneasy whenever ideas that are not primitive, seem to insist on their presence in these primeval utterances; they do not hesitate openly to abandon in certain passages interpretations which they adopt in others and which are admittedly necessitated by their own philological and critical reasoning because, if admitted always, they would often involve deep and subtle psychological conceptions which *cannot* have occured to primitive minds! Sayana minimises because his theory of Vedic discipline was not ethical righteousness with a moral and spiritual result but mechanical performance of ritual with a material reward. But in spite of these efforts of suppression, the lofty ideas of the Veda still reveal themselves in strange contrast to its alleged burden of fantastic naturalism or dull ritualism. The Vedic godheads are constantly hymed as Master of Wisdom, Power, Purity, purifiers, healers of grief and evil, destroyers of sin and falsehood, warriors for the truth: constantly the Rishis pray to them for healing and purification, to be made seers of knowledge, possessors of the truth, to be upheld in the divine law, to be assisted and armed with strength, manhood and energy. Dayananda has brought this idea of the divine right and truth into the Veda: the Veda is as much and more a book of divine Law as Hebrew Bible or Zoroastrian Avesta.

The cosmic element is not less conspicuous in the Veda; the Rishis speak always of the worlds, the firm laws that govern them, the divine workings in the cosmos. But Dayananda goes farther; he affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said that his idea is increasingly supported by the recent trend of knowledge about the ancient world. The ancient civilisations did possess secrets of science, some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a Science, the modern world does not at all possess, and in that case Dayananda has rather understated than overstated the depth and range of the Vedic wisdom.

Objection has also been made to the philological nd etymological method by which he arrived at his esults, especially in his dealings with the names of the odheads. But this objection, I feel certain, is an error lue to our introduction of modern ideas about language nto our study of this ancient tongue. We moderns use vords as counters without any memory or appreciation f their original sense: when we speak we think of

the object spoken of, not at all of the expressive word which is to us a dead and brute thing, mere coin of verbal currency with no value of its own. In early language the word was on the contrary a living thing with essential powers of signification; its root meaning were remembered because they were still in use, its wealth of force was vividly present to the mind of the speaker. We say "wolf" and think only of the animal, any other sound would have served our purpose as well, given the convention of its usage; the ancients said "tearer" and had that significance present to them. We say "agni" and think of fire, the word is of no other use to us; to the ancients "agni" means other things besides and only because of one or more of its root meanings was applied to the physical object fire. Our words are carefully limited to one or two senses, theirs were capable of a great number and it was quite easy for them if they so chose, to use a word like Agni, Varuna or Vayu as a sound-index of a great number of connected and complex ideas, a key-word. It cannot be doubted that the Vedic Rishis did take advantage of this greater potentiality of their language,—note their dealings with such words as *gau* and *chandra*. The Nirukta bears evidence to this capacity and in the Brahmanas and Upanishads we find the memory of this free and symbolic use of words still subsisting.

Certainly, Dayananda had not the advantage that comparative study of languages gives to the European [illegible] are defects in the ancient Nirukta which

the new learning, though itself sadly defective, still helps us to fill in and in future we shall have to use both sources of light for the elucidation of Veda. Still this only affects matters of detail and does not touch the fundamental principles of Dayananda's interpretation. Interpretation in detail is a work of intelligence and scholarship and in matter of intelligent opinion and scholarship men seem likely to differ to the end of the chapter, but in all the basic principles, in those great and fundamental decisions where the eye of intution has to aid the workings of the intellect, Dayananda stands justified by the substance of Veda itself, by logic and reason and by our growing knowledge of the past of mankind. The Veda does hymn the one Deity of many names and powers; it does celebrate the divine Law and man's aspiration to fulfil it; it does purport to give us the law of the cosmos.

On the question of revelation I have left myself no space to write. Suffice it to say that here too Dayananda was perfectly logical and it is quite grotesque to charge him with insincerity because he held to and proclaimed the doctrine. There are always three fundamental entities which we have to admit and whose relations we have to know if we would understand existence at all, God, Nature and the Soul. If, as Dayananda held on strong enough grounds, the Veda reveals to us God, reveals to us law of Nature, reveals to us the relations of the soul to God and Nature what is it but a revelation of divine Truth? And if, as Dayananda held, it reveals

them to us with a perfect truth, flawlessly, he might well hold it for an infallible Scripture. The rest is a question of the method of revelation, of the divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law but denying God, denied also the possibility of revelation; but so also has it denied many things which a more modern thought is very busy reaffirming. We cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas of the hour; the very essence of its greatness is this, that it looks beyond, that it sees deeper.

In the matter of Vedic interpretation, I am convinced that whatever may be the final complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and agelong misunderstanding his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent as under the seals of the imprisoned fountains.

Rishi Dayanand.

By Principal T. L. Vaswani M. A.

I

At this hour of the night the moon looks at me mildly through my window. At this hour of the night I ask in anguish:—Is it the *same* moon that looked upon the India of long ago? India's earth and skies and seas are the same; but where, where, to-day is the Vision, the *darshana* which made Aryavartha the First among the Nations, in the long long ago?

To that Visoin bore witness he of whom I write,—Rishi Dayanand. Again and again have I with folded hands stood beneath his portrait and breathed out an aspiration that his Love of the Aryan Ideal may nourish the new-born Nation. Yesterday in the early hour of the morn and floating over the wind there came to me in my room the refrain of that beautiful song sung in a *kirtan* by a little band of Arya Samajists:—*Jai Jai Pitama.* Again my thoughts moved out to him who re-interpreted the Wisdom of those Builders of Aryan Civilization of which the Arya Samaj is justly proud.

Why does he grow upon me,—a heretic year after year? Why do I say, the Dayanand Anniversary should be celebrated throughout length and breadth of the Land? Why do I revere him as *more* than a National Hero?

As the reader may know, I am not an Arya Samajist. But in my heart I have a picture of this Brahmachari, this Aryan sage, this Rishi-Dayanand. Sometimes this picture has rebuked me. More than once have I wished to write at length concerning him. I have not yet found time for it. The picture in my heart has rebuked me because I have not yet paid my debt to him. When my countrymen know him better, they will know the *national and international* values of his Message.

He re-discovered the Rishis for us. He bore witness, in 'modern' age, to the Wisdom of Vedic India. And the world, not India alone, needs that wisdom. The world-war showed the bankruptcy of modernism'. '*Back to the Vedas*',—may sound a reactionary cry. But there is such a thing as Looking Backward to Leap Forward. India is in quest of *Swaraj*. The world is in quest of a brotherly Civilization. We cannot ignore modern forces. But we can,—we should,—harness them in the service of Humanity. Hence the value of Aryan Wisdom to the 'modernist' and the *swarajist*—to India and the world. Rishi Dayanand gives an interpretation of that Wisdom in his great book, the *Satyartha Prakash*. As the title of that book suggests, Rishi Dayanand would build Civilization and India's Greatness on the bed-rock of Truth.

The Churches trampled upon Truth; else they would not have blessed the War. Our politics trampled upon Truth; else we would not have pursued so long the mirage of petitions and resolutions and 'strong' speeches

It is a Message of Manhood I read in the life of Rishi Dayanand. *Dare to be Yourselves.* This is, to my mind, the essential meaning of the message of Rishi Dayanand. He dared to be *himself.* And this Ascetic without money, without the world's resources, without the foolish "prestige" of "English education", this Brahmachari who renounced his father, mother, friends and ran away from his ancestral home for "Truth's sake" —this philospher-fakir wandered from place to place to bear witness to Vedic Wisdom. It needed courage of the very first magnitude to say at once to the average priest and the average 'missionary' :—What you teach is *not* the Word of the Vedas, is *not* the Truth whose worship made India mighty in the long ago. In a mediæval book we read of a Saint who becomes a Warrior for the sake of others. The saint is told:—"You will be wearied out by wearing harness on your back." But the Saint's only answer is:—" In the name of God, I will wear it." Dayanand in whom dwelt a rishi-soul became an iconoclast for India's sake, for Truth's sake. In the name of God, he wore the harness. In the name of God he battled against ignorance and insincerity. In the name of God this Ascetic became a " Warrior ". In the name of God he claimed the "outcaste" as his brother. In the name of God he rebuked the prince and the priest.

He died for his faith and fearlessness. His deathless self is not dead. May his message live in millions of hearts! Dare to be Yourselves, my comrades! And You will emancipate the Nation; you will vindicate the Wisdom of that Vedic India which Rishi Dayanand loved with a miraculous love.

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A PROPHET OF THE DAWN.

By Principal T. L. Vaswani, M.A.,

II

I am not an Arya Samajist but I am a *bhakta* of Rishi Dayananda. He is not the monopoly of a Samaj or society. He belongs to an International Samaj of the Spirit. To-day you meet under the flag, his hands held high—the flag of Om. The Day is coming when the West will pay homage to the flag.

In his hands a heavy club, in his heart a vision of the flame—Dayananda went from place to place to proclaim to his people:—Arise; Awake; The Dawn is coming; Dayanand was a prophet of the Dawn.

He created a new pride in India. When he went upon his mission, the people were immersed in *tâmas*—in inertia, in mental and spiritual darkness. The masses were engulfed in superstition. The "educated" turned westward for light and strength. Dayanand. raised the cry:—*Back to yourselves*! With the vision of a *Rishi*, he saw the greatness of Aryan civilization and culture. His was a voice almost in wilderness. We know now that he spoke wisely for he saw truly. As the years have passed, we have learnt to see more and more of the shut-in-splendours of Aryan ideals and Aryan achievements. Not without reason did pilgrims come from foreign lands to India in search of her Scriptures and

Sadhus. Not without reason did Aristotle say to Alexander that the gift he wanted from India was the gift of a Yogi. Not without reason did Timocles say he had visited Italy, France and Africa but met not one man who was either wise or happy but that when he came to India he met on the banks of the Ganges a silent man who was wise and happy and who expressed the highest philosophy of life in a few beautiful words:—*God alone is steadfast*. We know now that ancient Aryans were great not alone on the plane of thought and religion and art but also in the realm of action. And materials exist for volumes of Aryan influence on Egypt, Greece, Babylonia and Java. It was a refined civilization the Aryans had evolved. Modern age is civilised—over-civilised, but—as Kant saw over a century ago is not moralised enough. Modern civilization is like the structure of Ibsen's *Master Builder* who built towers rising higher and higher but in the end making the architect himself dizzy and so carrying him high only to perish just when he thought he stood on a pinnacle of fame. Modern civilization is perishing of its pride (*ahankar*) and *bhoga*. In Wisdom is the cure of the world's malady.

And repositories of wisdom are the Vedas. To them did Dayanand turn for light to take the world out of the deepening darkness. The Vedas—not a "babbling of an infant people," as Max Muller called them once. But a Revelation to the Race; Guard them, said Dayanand. And rightly. Science is built on laws

of nature, Psychology is built on laws of mind, Dharma or religion must, also, be built on *laws*. And the singers, of the Vedas have been named *Rishis* i.e. seers because they saw into some of the mute laws of the Spirit and of Civilization. These laws are hinted at in the Vedas. Let me, in passing, refer to a few of them.

(*a*) *Law of Brahmacharya or simplicity*:—The Vedas repeatedly urge that in simple life is our salvation. Does not history show that racial decay is due to luxury? Prof. Herman Lunbong, head of the Race Biological Institute at Upsala, Sweden has recently pointed out that neither wealth nor luxury is good for civilization. Modern civilization is smitten with passion for *bhoga*. Hence its decadence. Back to the simple life,—is the Vedas' call to the Nations.

(*b*) *Law of Surya Shakti*. This, too, is hinted at in several places in the Vedas. There is a connection of Vedic rituals with the daily ritual of the sun. We are fortunate in this country to have the bright sun upon us. In London the climate changed so much, I was tempted to ask to them; Here—" Have you a climate at all ?" For days and days together I did not see the sun. Clouds, Rain, but I panted for a sight of the sun. At Marseilles! I saw the sunrise. What a glorious sight! And I came back to India with a deeper love for the sun. Our skin is sun-tanned. Thank God for it! The sun's rays have a healing quality. The sun is a medical agent. It destroys bacilli. Education authorities in Europe have recently drawn attention to the value of sunlight baths.

Not without reason did the Aryans have open air education in ancient India. Breathing exercises in the fresh air do good to the body and the mind. Vedic Aryans did not stuff themselves with clothes like the moderns; put more light clothes and exposed their bodies to the health-giving violet and ultra-violet rays of the sun. By taking in the Surya Shakti and being in tune with nature, the Aryans built up refined bodies and spiritual minds.

(c) *Law of Prayer*:—The Vedas have been called a collection of Prayers. These prayers may, I think be classified. There are in the Vedas:—

(1) *Cosmic Prayers*—Prayers for rain, prayers for proper regulation of nature's elements and operations. Then there are (2) *Racial Prayers*—specific prayers for the health, happiness and progress of the Aryan race. How many of us who ask for *Swaraj* pray to God to bless India in the Struggle? Then there are (3) *Atmic Prayers*—prayers for the soul's intimate communion with the Divine Spirit. I believe in Prayer. I believe that true prayer is a creative force. And true prayer is like the ancient Aryan's prayer, full of child-like faith. If we moderns could but be as *children* and pray in faith to the All-father!

(d) *Law of Yajna or Sacrifice.* The Vedas are full of beautiful Mantras bearing upon Yajna or sacrifice. What could not Indians achieve if they paid homage to this great Law of Sacrifice. *Sacrifice of Caste*;—therefore no untouchability. The only [illegible] rt[illegible]orance;

the only *Sudras* are the illiterate. *Sacrifice of narrow nation-cult;*—therefore no hate or strife in the sacred name of Freedom. *Sacrifice of communalism*, therefore no Hindu-Muslim conflict. The Hindu and the Muslim both belong to the one Mother, India. For India must be free not that she may dominate others, but that she may serve Humanity. *Bharat Hamara*. "India is ours". I have heard this sung with great fervour and patroitic faith. But there is yet a higher strain—*Bharat Tera*—India is Thine, O Lord!" Sing that in your heart. Make a sacrifice even of India at the feet of the Lord. Pour yourselves in the great *yajna* of the Spirit, as did Rishi Dayananda. And out of the ashes of Sacrifice will rise a New India, a New Civilization, a New Humanity.

A WITNESS TO THE VEDIC AGE.

(By Pr. T. L. Vaswani M.A.,)

III.

He obeyed the *Atman's* Voice.

He left his father's home. He set his face against the attractions of the world.

He became a *fakir*, for India's sake.

When will India send his name and message to the nations?

Not yet have many of us realised the world-value of his message.

Yet I look for a day when his name will be taught by mothers to their children and his life's lessons interpreted in Indian Schools.

He saw his people in chains.
But in his heart was the faith that India was greater than they who held her in bonds.

For India was of the Race of the Rishis.

He saw her poor.

But he believed she could be rich if she would recover her ancient wisdom.

The Supreme achievement of Rishi Dayanand to my mind is:—his witness to the wisdom and vision of the Vedic Age.

There is a story somewhere of a Persian king who went out in search of a "Flower of Immortality". He found it, at last, among mystic mountains.

Dayanand went out in search and found *his* "Flower" in the wisdom of the Vedas, in the Vision of the Rishis.

Theirs the Vision of the "One whom the Sages call by many names"

Theirs the wisdom of the Aryan Civilization.

The dominating Civilization of the West is external, aggressive; it satisfies the senses; it starves out the soul.

The Aryan Civilization was simple, refined. Its motive was Culture of the soul not Commerce. It was sustained by a Spiritual Principle.

The basic principle of Aryan life was *Brahmacharya* that of the "Modern" life is *bhogacharya*. At the heart of modern Civilization is *bhog*, is greed, is power. At the heart of Aryan Civilization was the *strength* of a Spiritual purpose.

That made the Aryans simple, sober, fearless. That made India a shrine of Culture, the temple of a faith which, I fondly hope, may grow into a faith for Humanity.

To that Vision and Culture and Civilization and Faith, this eloquent Ascetic in whose heart was a mighty love for India;—this Rishi Dayanand bore witness in his life and his words charged with a power which thrilled thousands who heard him.

Homage to him! The years do not diminish, but deepen my reverence for him—More than once have I wished to write of him at length to let my countrymen know what he has meant for me—a heretic. It is a debt I owe to this great Brahmachari, this great Preacher of spiritual nationalism. God grant that I may discharge the debt one day!

Three things, among others, were emphasised by him:—(1) *Race-consciousness*; (2) *race-cleansing*, (3) *recovery of Ancient wisdom*.

(1) *Race-Consciousness*:—This needs to be strengthened largely by a new *education*. Current education is de-vitalising. It lacks inspiration of the Indian Ideal. It is a bad imitation of some English types. It, therefore, lacks the principle of *life*.

(2) *Race-Cleansing*:—Self-respect is not vanity. Let us acknowledge *our* faults. Let us have the *strength* of humility. There are customs, habits, social evils which have depressed us no less than bureaucratic domination. We must have a new reverence for the poor. Their human rights has our society trampled upon. We must purify ourselves, pass through a *shudhi* ceremoney. There must be race-cleansing before India can go to the Nations, with her message.

(3) *Ancient Wisdom*:—It has a value for the National Movement. It has a world-value. For Aryan wisdom proclaims supremacy of the *Atman*, the Spiritual.

Modern civilization is like that monster who pro-

duced things only to destroy them himself! The law of the *senses* is *bhog*, that of the *Atman* is Creative Energy.

Let the *Atman* lead the Indian Struggle. And what power is there which can vanquish us?

Let India proclaim the *Atman* and she will save the world which stands to-day, upon the edge of an abyss.

In the *Atman* was the strength of Rishi Dayanand; and he was not afraid to rebuke princes and the people.

Comrades: let us find our strength in the *Atman*, and we shall be fearless in freedom's fight.

And in the day of India's Victory will be the world's new Deepawali.

THE ARYA SAMAJ AND ITS FOUNDER.

Being an extract from a work of Mr. A. J. Devis, a Yogi of America.

"God of the mountain! God of the storm,
God of the flowers, God of the worm.
God of the darkness, God of the sun,
God of the beautiful, God of each!
Breathe on our spirits Thy love and Thy healing
Teach us content, with Thy fatherly dealing;
Teach us to love Thee, to love one another,
Brother his brother, and make us all free;
Free from the shackles of ancient tradition.
Free from the censure of man for his neighbour;
Help us each one to perform his true mission.
And show us "God-like to labour."

I behold a *fire* that is universal,—the fire of infinite love, which burneth to destroy all hate, which dissolveth all things to their purification.

Over the fair fields of America—over the great land of Africa,—over the everlasting mountains of Asia,—over the wide empires and kingdoms of Europe,—I behold the kindling flame of the all-consuming, all purifying fire. It speaketh at first in all the lowest places; it is kindled by man for his own comfort and progress; for man is the only earthly creature that can originate and perpetuate *a fire*; even as he is the only being on earth that can originate and perpetuate *words*, so he first to start the fires of hell in his own habitatio e first, also, to seek and obtain from heaven n

whereby Plutonian abodes will be purified by love and whitened with wisdom.

Beholding this infinite fire—which is certain to melt the kingdoms and empires and governmental evils of the whole earth, I rejoice exceeding and I take hold of life with an enkindling enthusiasm. All loftiest mountains will begin to burn; the beautiful cities of the valleys will be consumed; sweet homes and loving hearts will dissolve together; and the good and the evil will interfuse and disappear, like dewdrops vanishing in sun's golden horns.

The spirit of man is on fire with the lightening of infinite progression. Only the sparks thereof ascend to-day into the heavens. Lambient flames, here and there appear in the inspirations of orators, poets, writers of scriptures. To restore primitive Aryan religion to its first pure state was the *fire* in the furnace called "Arya Samaj," which started and burned brightly in the bosom of that Inspired Son of God in India, Dayananda Saraswati. From him the fire of inspiration was transferred to many noble inflaming souls in the land of Eastern Dreams.....Hindoos and Moslems ran together to extinguish the consuming fire, which was flaming on all sides with a fierceness that was never dreamed of by the first kindler Dayananda. And Christians, too, whose altar fire and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindoo in their efforts to existinguish the New Light of Asia. But the heavenly fire increased and propagated itself.....

PRINCIPLES OF

THE ARYA SAMAJ.

1. *God, His characteristics.*—The Primordial Root—the Eternal Unseen Sustainer—of all true knowledge and of objects made known by true knowledge—aye of all these—is the Supreme God.

2. *His attributes and worship.*—God is Personification of Existence, Intelligence and Bliss. He is Formless, Almighty; Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller of all from within, Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the universe. To Him alone worship is due.

3. *His word the Veda.*—The Veda is the Scripture of true knowledge. It is the paramount Duty of every Arya to learn and teach Veda, to hear it read and to recite it to others.

4. *Truth:*—We should ever be ready to embrace truth and to forsake untruth.

5. *Righteousness.*—All acts should be done in accordance with *Dharma*, after deliberating what is Right and Wrong.

6. *Benevolence.*—The prime object of the Arya Samaj—Vedic Church—is to do good to the world, that is to promote Physical, Spiritual and
sentient being.

7. *Love and Justice.*—Our conduct towards all should be guided by Love, Righteousness and Justice.

8. *Nescience and science.*—We should dispel *avidya* —Nescience—and promote *vidya*—Science, spiritual and physical.

9. *Individualism and Altruism.*—No one should be content with promoting his own good only; on the contrary, he should look for his good in promoting the good of all.

10. *Subordination and Liberty.*—All men should subordinate themselves to the laws of Society calculated to promote the well-being of all; they should be free in regard to the laws for promoting individual well-being.